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Chronicle

Home News.—The sixty-eighth Congress convened on Monday, December 3. The sharp fight which at once developed in the House over the election of the Speaker indicates a very unstable Republican majority. An insurgent Republican group split the vote among three candidates, Congressmen Gillett, Cooper and Madden. By Wednesday, an agreement had been reached, and the Hon. Frederick H. Gillett, of Massachusetts, was reelected. The Democratic votes were cast for the Hon. Finis J. Garret, of Tennessee. The object of the revolt was to secure a revision of the House rules. Under the agreement, the present rules will be retained for thirty days, and at the end of this time, the committee on rules, after considering the amendments offered by the members will report to the House. The avowed purpose, not only of the insurgent Republicans but of the Democrats as well, is to secure such changes as will expedite public business by curbing the power of the present committees. Under the present system, it is claimed, it rests almost entirely with the respective chairmen, to decide whether or not the House may even consider a bill.

On Thursday, December 6, the President read his first

message to Congress. The message follows the usual plan of first outlining our foreign relations, and then of passing on to the domestic concerns. However, it is probable that a clearer idea of what the President announces as his policy, will be obtained, if the message is so divided as to indicate what the President opposes and what he approves. According to this division seventeen recommendations are made by the President. They include two constitutional amendments, one for the abolition of tax-exempt securities, the other to enable Congress to legislate uniformly against child-labor.

1. The adoption in its entirety of Secretary Mellon's plan to reduce taxation. "High taxes reach everywhere and burden everybody. They bear most heavily upon the poor." Admission, message and "nuisance" taxes should be abolished, and the tax on earned incomes reduced. The right to issue tax-exempt securities should be taken away by constitutional amendment

2. Membership, with reservations, in a World Court, acceptable to the American people. The President hopes the League of Nations will be "helpful" but "the United States sees no reason to limit its own freedom and independence of action by joining it." Congress is asked to consider what part we may take in the permanent Court of International Justice.

3. The better enforcement of the prohibition law. To this end the aid of all good citizens is invoked.

4. Liberal compensation for disabled veterans of the war, and immediate improvement of the hospital and rehabilitation services.

5. Suitable legislation for the regulation of aviation and the radio.

6. Consolidation of the railroads, under a strengthened Interstate Commerce Commission, and the reorganization of freight-rates as applied to farm-products.

7. No further reductions in the army and navy, but such strengthening, especially in submarines and aviation-planes, as will "avoid the weakness that invites imposition."

8. Federal operation of the war-built merchant-marine, pending the opportunity to turn it by sale to private operation.

9. Private ownership of the coal-mines, subject, however, to a Federal Commission empowered to prevent

profiteering, to insure a steady supply, and to guarantee all rightful protection to the consumer.

10. Sale of the Muscles Shoals plant, subject to the right to retake in time of war, to provide the farmer with low-priced fertilizers.

11. The protection of Negro citizens in all their constitutional rights, and the exercise by Congress of such power as it may possess to punish "the hideous crime of lynching."

12. Continuation of the present policy of restricted immigration, with the addition of some selective process at the source, and legislation requiring the immediate registration of all aliens.

13. Limitation of child-labor through constitutional amendment, and a Federal minimum-wage law for women in all cases under the exclusive jurisdiction of the Federal Government.

14. Immediate extension of the civil service to the prohibition-enforcement field-officials.

15. Appropriate legislation providing for the opening of intercoastal waterways, for the construction of the Great Lakes-St. Lawrence waterway and power project, and for the protection of the Alaskan fisheries.

16. The establishment of a commission to simplify Federal court procedure, and to publish a new revision of the laws of the United States.

17. A Department of Education, through which the Federal Government may impart to the local schools "the benefit of its counsel and encouragement."

The policies and projects which the President opposes may be grouped under eight heads.

1. The Federal bonus. "I do not favor the granting of a bonus."

*What the
President
Opposes*

2. Cancellation of the debts due the United States from foreign countries.

Exclusive of the British debt of \$4,600,000,000, these now amount to \$7,200,000,000. "I do not favor the cancellation of this debt," the President writes, "but I see no objection to adjusting it, in accordance with the principle adopted for the British debt." We "would not wish to assume the role of an oppressive creditor, but would maintain the principle that financial obligations between nations are likewise moral obligations."

3. Notable revision of the present tariff law, which has secured an abundant revenue and has been productive of internal prosperity.

4. Repeal of the rates-section of the transportation act.

5. Recognition of Russia, before the Government of that country restores the right of private property and liquidates the debts contracted after the overthrow of the former Government.

6. Government ownership or operation of the coal mines.

7. Consolidation of the Departments of the Army and the Navy.

8. The proposal to authorize an annual appropriation of \$100,000,000 to be applied by the Federal Government to the local schools. "I do not favor the making of appropriations from the national treasury to be expended directly on local education."

Austria.—The best proof of Austria's recovery is the fact that the Austrians, who not long ago depended entirely on international charity, are able now to help

*Recovery.
Progressive
Undertakings*

others. The Government offered help to Japan in the form of doctors and engineers and of disinfectants and other sanitary materials. The Japanese did not accept the men, who, as they did not know the country, the people and the language, could be of little help. But they were very thankful for the sanitary materials which are to serve as the outfit for two ambulances. Moreover Austrians are sending food parcels to poor starving Germany. In his report about the Austrian railways, Sir William Acworth, the English expert, says many hopeful things and adds that the Austrians have a right to be proud of what they have already accomplished in the work of reconstruction.

Perhaps Austria's most important work lies in the utilization of her waterpower. Thus at Kienberg the drinking water has been utilized for mechanical purposes without destroying its other qualities. At Göstling the work of tunnelling is being carried on to imprison the Ybbs, a wild mountain torrent, and convert its energy into mechanical power.

Waterworks of still another character are under consideration. Austria has lost her seaport, Trieste. She is far from the sea now. But her capital, Vienna, commands the Danube, which has been a most important naval thoroughfare even from the beginning of European history. If this water highway could be put fully at the service of the world's commerce, Vienna could become a most important inland port. A meeting of all those who are interested in the question took place in the townhall of Vienna. The problem has two distinct aspects. First, the creation of a port, which is a question regarding builders, engineers and financiers; secondly, the question whether it should be made a free port or not. This latter is a problem regarding government and leads to still other questions, as for instance whether a naval station should be established where only so much of the territory is free from customs and taxes as might be necessary for the needs of international intercourse, or whether Vienna should become a real free port, the center of a free trading country without protecting customs and other duties. The Tradesmen's Union of Lower Austria had originated the *enquête* and representatives of all the groups interested in the question joined them. The result was that all present voted for the free port and resolved to back the idea with all the power they could muster.

Great Britain.—As a result of the general election held on December 6, England is faced with a most perplexing and beclouded political situation. As was noted before,

*Results of
General
Election*

the campaign preceding the election early developed into a three-corner contest between the Conservatives, advocating a Protectionist program, and the Labor and Liberal Parties, united in favor of Free Trade but differing on other policies. The election returns show that the majority of the voters are in favor of Free Trade although the Protectionists, led by Premier Baldwin, received the greatest number of seats. The Conservatives, therefore, have a majority over any other party but are in a minority in regard to all the other parties combined. The standing of the parties by the latest returns was: Conservatives, 259; Labor party, 185; Liberals, 148; other parties 10. The Government will be in the minority in the neighborhood of 90 votes, as against the combined opposition parties.

In the last Parliament, the standing of the parties in the House of Commons was: Conservatives, 347; Labor, 142; Asquith Liberals, 59; Lloyd George Liberals, 59; other parties, 8. Thus, it appears that the Conservative majority of the last Parliamentary session has been wiped out and Premier Baldwin, with Labor and Liberals in opposition, cannot carry through the tariff program which he had made the issue of the election. Though most political experts agree that another election must soon be held, several solutions of the present debacle are suggested, chief of which is the presentation of some measure by the Conservatives which will be defeated by the House with the consequent resignation of Mr. Baldwin and the offer to the leader of the official opposition, the Labor Party, of forming a new Government. The idea, too, of a Coalition Government is being revived. With the internal situation in such a chaotic state, no one can venture a prediction as to the policy to be pursued in the extremely delicate foreign situation.

Ireland.—The pastoral letter of Cardinal Logue, referred to in AMERICA for December 1, in regard to the hunger strike, appeals to both the Republicans and the

*Pastoral
Letter of
Cardinal Logue*

Free State Government to put an end to the strife that is afflicting the country. After referring to the approach of the Christmas season, the leading features of which should be peace, good will, union and charity, his Eminence deplores the fact that the festival in the past few years has been ushered in "by strife, hatred, dissension, illwill, outrage, the violation of God's law and all uncharitableness," and that a similar state of things is threatened during the forthcoming Christmas. Cardinal Logue then goes on to speak plainly to the Republicans concerning the hunger strike and to the Free State Government in regard to retaining in custody untried and unconvicted prisoners. To those on hunger strike, his

chief anxiety, "owing to danger to the health or life, even to the salvation of those concerned," he says:

I know hunger strikers do not intend their own death; but they are risking it when matters are carried to extremes; and even apart from extremes, some hidden or unsuspected weakness of the constitution may render a hunger strike fatal. Hence I would earnestly appeal to those engaged in hunger strike to abandon this dangerous and unlawful expedient and to seek in future some more reasonable, natural and lawful means of enforcing their liberation from what they consider an unfair and harsh imprisonment, or in advocating their political views.

Addressing the Free State Government, his Eminence makes a strong appeal:

I think, therefore, that the best policy of the Free State Government would be to clear the prisons and camps, as quickly as it could be effected, of all internees, except those convicted of crime, or liable to be tried for crime, without paying much heed to useless undertakings. This would likely bring us peace at Christmas. It would also likely enable the country to get into the condition of a settled Government. There are laws enacted to meet transgressions; the judges have shown themselves prepared to enforce the laws; there is sufficient machinery to detect malefactors and make them amenable. If anyone be caught in the violation of the laws he should be tried as soon as may be, and not be kept in a state of suspended freedom. Pending trial, he should be treated in prison according to the rules observed in every civilized state.

Though the letter of his Eminence has been criticized in certain quarters, it is felt that the solemn appeal to both sides of the controversy will expedite a return to more peaceful and normal conditions in the country.

Italy.—Premier Mussolini has faithfully held to the promise he made some time ago that he would restore religious instruction to the curriculum of the primary schools in Italy. Were he to do nothing else during the course of his administration, the act would be one worthy, in every way, of a statesman and a patriot. Faithful to the promise of its chief, the Italian Government, according to the *Nouvelles Religieuses* of Paris, which echoes and resumes the news furnished by the *Osservatore Romano*, lately gave its formal approval to the "organic reform" of the elementary school course as devised and introduced by Signor Gentile, Minister of Public Instruction. One of the essential points of this reform is the obligatory teaching in the elementary or primary schools of Christian Doctrine according to methods used in traditional Catholic teaching. The ministerial decree goes even so far as to specify for each class, according to the age and capacities of the children, the religious program which they must follow. The program starts with the simple prayers the children must learn, then Bible history, and thence proceeds to the teaching of Catholic morality and doctrine, embracing in its specifications all that concerns the liturgy, public worship and the Sacraments.

The ministerial decree, which was signed as far back as September 17, 1923, and is soon to be fully carried out in the schools, will, according to the *Nouvelles Religieuses*,

*Religious
Instruction in
the Schools*

mark a date in Italian history. It restores religious teaching to the place of honor it held in the primary schools in virtue of the Casati Law, passed fifty years ago, and which has never been formally repealed. It is fully in keeping with the traditions of the Italian people, the vast majority of which, still clings to its Catholic faith. Signor Mussolini, and even Signor Gentile, who holds opinions with regard to the teaching of religion in the higher schools which Catholics cannot approve, must be congratulated on the stand they have taken with regard to the lower grades. They needed courage and perseverance to carry out the reform laws in spite of the opposition of the anticlerical elements both inside and outside of the Chambers.

But something more must be done to safeguard religious education in Italian colleges and universities, where, says the *Nouvelles Religieuses*, it is lamentably absent, and that to the great detriment of true science and learning. During the Eucharistic Congress, celebrated with such solemnity at Genoa, the Catholics there assembled expressed the wish that the Government should authorize elective and free religious courses in its colleges, and should permit the professors of theology belonging to the Pontifical universities and the Catholic University of Milan, to open such courses of theology in the State universities, especially in such faculties as prepare professors of secondary education. Insistence was also made on the necessity of opening in the State normal schools courses of religious instruction given by priests.

On all these points, Signor Gentile has his own views which unfortunately do not square with Catholic principles. Signor Gentile seems to hold that religious instruction is good only for children and the very young. Perhaps he will come to realize it is necessary for a Catholic people at all times. Another danger perhaps lurks behind the scheme of Signor Mussolini and the Minister of Education. The great Milanese Catholic paper the *Italia*, which, on the whole, is favorable to the Fascist Premier, states that the Fascisti entertain rather vague ideas of religion. Too much sentiment, too much feeling for the time-honored traditions of the country, seem to mingle with their professed respect for religion. And the *Italia* asks itself, whether this respect is the outcome of reasoned and solid conviction, or merely an artifice to strengthen the hold of the Fascist regime on the country. A first step, says the great Milanese paper, has been made in the right direction. But Italian Catholics must be on their guard, and keep up the struggle for their rights.

Mexico.—On December 5 revolution again broke out in Mexico. It started in the State of Vera Cruz, where General Guadalupe Sanchez, at the head of 12,000 men, launched a movement against President Obregon, with the avowed purpose of supporting Adolfo de la Huerta, the opposition candidate for the presidency. Sanchez thus

openly attacks President Obregon and charges the Chief Executive and the Federal Government which he controls, with trying to impose his favorite, General Calles, on the country as its next President. The movement has spread to five Mexican States out of the twenty-nine which make up the republic. They include Chihuahua and Tamaulipas, bordering on the United States. The former is the largest State in Mexico, while the latter is the source of the chief oil exports. The New York *Herald* reports that the great mineral State of San Luis Potosi, and the States of Vera Cruz on the east coast, and Michoacan on the Pacific, are also reported to be moving troops against the Government. In three other States, those of Oaxaca, Guerrero and Jalisco, there are signs of deep unrest and of dissatisfaction with the Obregon regime. It is possible that they may at any moment break away from the powers in control of the Government at Mexico City. Should the troops in these States throw in their lot with those of General Sanchez, and the people show any marked approval of the revolutionary movement, the Obregon Government would be almost entirely hemmed in by hostile States, especially if General Sanchez should become master of the railroads.

The reasons at the back of the revolution, if the movement deserves the name, may be found in the action of General Obregon in the present Presidential campaign. He openly came out for the candidacy of his present Secretary of the Interior, General Plutarco Elias Calles. The support given by the President to his Secretary seems to be founded mainly on personal motives, because General Calles was perhaps the most powerful factor in making Obregon President, and his troops gave him their undivided support. All recognize Calles as an able soldier and he is said to possess more than usual financial ability. But his ultra-radicalism is well known. Adolfo de la Huerta, who was President *ad interim* of the Mexican Republic before Obregon's succession, and Secretary of Finance in Obregon's Cabinet, announced his candidacy to succeed his chief and resigned office to enter upon an active campaign. He was immediately accused by his enemies of dishonesty in office. The present revolt in his favor is the logical conclusion of these events. De la Huerta is reported by some to be a conservative.

In the spirit of the season next week's issue of AMERICA will take on a Christmas aspect. Father Gerald Ellard, S.J., contributes an explanation of the three Masses of the festival, and Father Joseph Husslein, S.J., describes the playful love of Blessed Thérèse for the Christ Child.

Texas has been the hot bed of Ku Klux activities for some time. The present situation there and future prospects will be detailed from first hand observation and experience by the Rt. Rev. J. M. Kirwin, V.G. of Galveston. An interesting and informative paper on the ancient Gaelic schools will be another feature of this number.

The Ku Klux Klan in Indiana

JOSEPH P. O'MAHONY

STRANGE as it may seem to those who look upon Indiana as rich in literary culture and with a great record in genuine American patriotism, the Hoosier State proved to be a fertile field for the organizers of the Ku Klux Klan. On Hoosier soil the Klan grew like a weed and spread like a prairie fire. It started early in 1920 under another name in the southern part of the State and then swept on to the eastern and central part of Indiana, and in the fall of that year it had close to 40,000 members.

In those days the embryo "Klaverns" were known as circles of the "Royal Order of Lyons," and had headquarters in Evansville, with one Merrill Wilson as the chief organizer for the State. Its appeal at that time was for a "Federation of patriotic societies" that was about to be formed "to stand for 100 per cent Americanism." Its organizers never admitted that they had any connection with the Klan. The "Royal Order of Lyons" held its first public meeting at Indianapolis in the Masonic Auditorium in the fall of 1921. It was a public meeting called to "boost 100 per cent Americanism." The writer of this article and three Catholic friends attended out of curiosity. A Methodist minister from Alabama, "Rev. Griffith," was the principal speaker. He began with the usual "flag-waving" and ended up by an attack on the parish schools, the Pope, the Jews and foreigners. Then a man later identified as Norris Freeman of Georgia distributed cards announcing the Order of Lyons as a fraternal organization devoted to 100 per cent Americanism, white supremacy, law enforcement, stoppage of immigration, etc., and containing a blank form for membership application. Prominent among those mentioned as officials were a well-known Democrat, Charles J. Orbison, Prohibition Enforcement Officer under Wilson, and former United States District Attorney, L. Ert Slack, who also served under the Wilson administration. There were about 200 present at the meeting. Of these, eighty-three by actual count raised their hands as a sign of a desire to join the organization. This was the first and only attempt I know of to summon the public to a meeting and acquire membership by this method.

Meetings had been held by pro-Klan politicians in one of the principal hotels of Indianapolis, and at all hours of the day and night men were invited there to talk things over with mysterious organizers from out of town. In the spring of 1922 it was mentioned in the daily press that

Norris Freeman and D. C. Stewart had opened headquarters as organizers of the Ku Klux Klan. Early in May Freeman made an effort to rent Tomlinson Hall, a big meeting-place owned by the city. A public hearing by the Board of Public Works was held, at which the writer of this article testified. There he was surprised to recognize in Norris Freeman the same man who had taken up the cards at the meeting of the Order of Lyons. The hearing was stormy, and the result was that the Board, all Protestants and Masons, denied Freeman the use of the hall. I cite this public defeat of the Klan principally to show the connection of the "Royal Order of Lyons" with the Klan in the person of the organizer, Freeman.

Meanwhile meetings were held nightly in various parts of the State, and were addressed by the now famous Dr. Ridley of Atlanta, one Rev. Brightmire, and Griffith, already mentioned. They spoke in many Protestant churches, particularly in the smaller cities. The *Ficry Cross* also made its appearance about this time, and pursued the usual course of traducing the Church and denouncing Jews, foreigners and Negroes. It was sold on the street corners, not by newsboys, but by grown men, said to be members of the Klan. Parades of masked Klansmen also became frequent in cities and towns outside Indianapolis. Mayor Durgan of Lafayette, a Protestant and a Democrat, took strong measures to stop parades in his city, and Mayor Shank of Indianapolis consistently refused permits to the Klan to parade in the capital city. Between June, 1921, and November, 1922, the growth of the Klan was very rapid. The State had no domestic officers elected by the organization and no charter for any Klavern in Indiana was issued. Everything was run from Atlanta, Ga., under the supervision of D. C. Stevenson, formerly of Evansville, who was known, to members of the Klan only, as "Grand Dragon" of Indiana.

In September, 1922, the first political measures were taken by the Klan, at a meeting in Indianapolis. The writer has personal knowledge of this meeting from two prominent politicians who were invited to it, and walked out, refusing to sign cards of "naturalization." At this meeting and at others later, Klan slates were made out as to who should and should not be elected at the November election. Printed slips were distributed at the polls and as a result every Catholic on the Republican and Democratic State ticket was defeated. This election proved that the Klan had permeated the Democratic and Republican

parties alike and was as powerful in the one as the other. It opened the eyes of men who thought that Indiana could never be "made like Georgia or Texas," a common expression.

Immediately after that election a branch of the Unity League of Chicago was formed in Indianapolis. The Unity League embraced just a few men of the Irish, German, Jewish and colored races. The first demonstration of the League was a great parade on St. Patrick's Day, 1923, and a meeting in Tomlinson Hall, at which the Governor and Mayor were on the stage. At this meeting the statement was made by P. H. O'Donnell of Chicago that "within ten days the mask will be torn from the faces of every Klansman in Indianapolis, Republican and Democrat, high and low." Within ten days *Tolerance*, the Chicago organ of the League, began the publication of the names of prominent Klansmen. Lawrence Lyons, State Chairman of the Republican Committee of Indiana, whose name was included, repudiated the League and denounced the Klan as "treasonable and un-American." Others who did not repudiate the Klan were Judge Orbison, Edward Jackson, Secretary of State of Indiana, and Frederick Barrett, Democratic leader. Seven leading citizens of South Bend, whose names had been placed on the Klan lists there, brought suit against the Klan in the Federal Court "for conspiracy to injure them by placing their names without authorization on the Klan list." The case is now pending trial, and the Klan is in the Federal Court with an additional charge against it that it is a conspiracy against the Government of the United States, and that it has usurped governmental authority and conspired against citizens of the United States, and so forth.

It would not be safe to say that the Klan is on the wane in the Hoosier State. It is perfectly safe to say that it has to a large extent been routed in Indianapolis. From accurate information at hand, the Indianapolis Klavern, which used to have from 600 to 800 men at a meeting, did not have a handful at its meetings after the "exposure." The big politicians and big business men began to say that they never joined the Klan, "but just gave ten dollars to help a 100 per cent American movement." Two or three bankers who were named as members published repudiations and said that they had been deceived and misled. The daily papers carried these repudiations. Notable amongst the repudiations of the Klan was that of ex-Governor James P. Goodrich, President of a local National bank. He has refused to have anybody connected with his bank who is a member of the Klan, and at the Republican love-feast declared: "I am a Republican, but I can never support any man for Governor who is a member of the Klan." Incidentally, the Klan has endorsed men in both parties as candidates in next year's gubernatorial elections. But many big men have been scared out of the Klan, and their public declarations have had great effect. However, the Klan still claims the enormous membership of 600,000 in Indiana. The writer does not

think they have that many. Dissension between Evans and Simmons at headquarters has also had its effect. There may be 600,000 Klansmen and Klanswomen and sympathizers in the State. I doubt if there are now 200,000 men and women actually members of the Klan within the borders of this State.

Yet the Klan has "poisoned the wells" throughout Indiana. It has organized the women and the "juniors." Its vile literature is scattered broadcast. It will be many a year before the evil which has been done will be undone. The Klan's slogan in Indiana has been mainly "supremacy of Anglo-Saxon Protestant Americanism." Its program has been and is exclusion of Catholics, Jews and Negroes and foreign-born from public office, and the boycotting of the business of these people. Proof could be given of many cases of boycotting, and of the removal of Catholic teachers from the public schools through Klan pressure. This is all on record and much of it will be shown in the coming battle that will be fought in the Federal Court in Indianapolis.

Though the first white men to come to Indiana were French Jesuit pioneer priests; though the first free school in Indiana was established by Bishop Bruté at Vincennes; though Catholics were the pioneers of civilization in this State, it is a strange fact to record that the first notable persecution of the Catholic Church and its priesthood in the Middle West occurred at Evansville in this State, in the very same place where in our day the Klan began its operations. Way back in 1838 a zealous Catholic priest was imprisoned on an atrocious charge made by a female of doubtful character. At the end of seven years in jail after an inquiry he was pardoned by the Governor and a month later the woman confessed that she had made a false charge at the instance of a group of English millhands who had come from New England and formed an anti-Papist society about 1837.

So Indiana proved fertile soil for the Klan in our day. A recent report by Mr. John R. Mott and his "Religious Survey Committee," made at a cost of \$100,000, says that sixty-one per cent of the people of Indiana are outside of all churches. I believe that many of these people are among the fanatics of the Klan. At the same time, however, we have before us the fact that nine out of ten Klan lecturers in Indiana are introduced as "Reverend" and many of them belong to the Methodist, the Christian and Baptist denominations. A few outstanding figures among the Protestant clergy have denounced the Klan. One lost a fine pastorate in Indianapolis because he did so.

From what has happened in this State the writer ventures the opinion that the Klan must be fought and exposed. It must be met by organized effort in the interest of true Americanism. All elements that it would persecute must be combined for their rights under the Constitution, and those who battle for those rights must be backed up, if liberty is to survive in Indiana and the United States of America.

For a Christian Christmas

MARK O. SCHRIVER, JR.

"**B**UTCHERED to make a heathen holiday," one might paraphrase a never-to-be-forgotten "piece" popular in the elocution classes twenty years and more ago. Nowadays they write the holiday "X-mas," eliminating by contraction the last lingering reference to the Saviour of the world whose feast Christmas really is. Of course, the Greek *Chi*, the first letter of the word *Christos*, resembles an English X, but by contraction, so far as is possible, the name of Christ is blotted out. Alas, it is not heathens only who have lost sight of the basic fact in the festivities and celebrations that center around December 25, for Christmas as it once was is far removed from the worldly Christmas of today. The Christmas of which Dickens wrote, the spirit of self-sacrifice and devotion, the doing for others, are sadly missing. Christmas editions of magazines and papers with flaring advertisements and blazing illustrations, and worse than tawdry tales, unceasingly drive home cheap twaddle concerning the beginnings of the celebration of the twenty-fifth day of December.

My knowledge of things historical and my information as to the manners, morals and customs of the Scandinavians, Chaldeans, and other simple aborigines may be woefully inadequate, but there is one thing I do know. These celebrations in every Christian country have absolutely nothing to do with any barbaric tradition or legend. December 25, Christmas, Christ Mass, it is really named, is a feast because, as the Gospel tells, that day was born a Saviour. That birth was the good tidings of great joy which the Angels brought to the shepherds on the hillside and to all the people. "Glory to God in the highest," sang the heavenly choirs, "and on earth peace to men of good will," and because and only because that Child was born on that day, Christmas is and remains an institution among civilized people. Christian, Mahomedan and Jew agree on that, for while two of them may deny that Christ is God, history and tradition tell plainly just why December twenty-fifth has been singled out as the one day in all the year.

Things have been going down grade for a long time and it would seem the tether is not yet stretched to its limit, but it is high time that those who do believe that Christ is God, and who know that the essence of Christmas is Christian and not Druidical and heathen, should join together, assert themselves, and lend an earnest hand in putting Christ back to a share, at least, in his own birthday.

Thought aplenty is given to Santa Claus, and while Santa Claus is a perversion from the good St. Nicholas of the Dutch, and bears some religious implication, the red-nosed, white-bearded, potbellied caricatures that haunt the street corners with securely wired kettles of tin for ten per cent or better of their collections, and who lure children to the big department stores, are a far cry from

the Saint who gave aid and comfort to little ones of his time. The adipose Santa Claus has grown to be the head and center of this "X-mas," with his miniature sleigh and his team of spry reindeer. Imagine this creature dashing the world over in a night, scrambling up and down the sooty chimneys or worming his way through the radiator pipes in the steam heated apartments like some now-a-day Jack o' Beanstalks and rushing hither and yon as a radio puss in many times seven league boots! Imagine it replacing the gentle, generous St. Nicholas, and the Infant from whom the Saint received his inspiration. There is no Christ in that aspect of Christmas.

The whole thing, if not anti-Christian, is most certainly non-Christian. When Christmas falls, as it did a year or so ago, on a Monday, the theaters and houses of amusement are opened wide at 12:01 a. m., and those early hours are spent in an atmosphere very different from that which one might wish, in a spirit oblivious of the summons that came upon the midnight clear, and all forgetful of the stable at Bethlehem, or of the altars where that Child is born again.

Midnight Mass may, indeed, be attended, but all too many eat, and drink even in these days of prohibition, up to a scant ten minutes of the midnight bell and then rushing to the nearest church, scurry out after one Mass to resume a night of hilarity where it has been left off, interrupted for all too long a time, and then drag themselves heavily to bed, there to lie late, forgetting God and duty in the sluggish satisfaction of the craving for a needed rest. Midnight Mass is popular with many. What an opportunity it offers for a night of revelry and what a chance to sleep it off the next day! It was once an almost universal custom to hear three Masses, but those who crowd to midnight Masses all too often attend one, hear none, and consider that time grudgingly spent as so many hours of pleasure of which they have been despoiled.

There is another thing that distracts and detracts from Christmas as it was and should be. It is this thing of "giving presents" which has grown and multiplied until it is a veritable scandal. There must be presents for every one. Not simple and wholesome gifts, but articles running high in value, for in these materialistic days when body values are set such store by and so highly prized, the simple testimonial of recollection and esteem is pretty generally contemned. This modern Christmas giving is largely swapping, and nothing more. Too many have grown to look on gifts as their due; to feel and manifest resentment when the gift is not forthcoming. Once there was a Society for the Prevention of Useless Giving, "Spugs" they called themselves, but it died aborning. The tide of commercialism was too strong. The hope of gain was too insistent.

There is a growing custom now of substituting a greeting card for the more costly present and that may well be an improvement. Certainly it is a blessing to the slender bank accounts in these days when, as Mr. James

J. Hill once remarked, the cost of high living mounts to such towering heights, but on very, very few cards is there even an intimation of the feast the cards are sent to commemorate.

Millions of these cards pass through the mails, paralyzing the Postal service. They are decorated with holly-berry and mistletoe; with red-roofed houses half hidden 'neath a bank of snow, assailed by swarms of gay-clad yokels ahoof or atop some lumbering post chaise, tooting sonorous blasts on long and shiny horns, bearing with them perhaps a bristling boar's head, in ridicule, it would seem, of days when England was merry, and was Catholic. There is never a word of Christmas as Christians know it; nor of Bethlehem, nor of the Inn where there was no room. Neither by word nor sign do they indicate the commemoration of those good tidings of great joy. There was no room in the Inn and there is none today for the Infant, not even in the celebration of the anniversary of His birth. On that night, and last Christmas, and as it will be this Christmas, plenty of rejoicing in the luxury and indulgence of the time, but no room for Him who was to make Christmas Christmas for all time!

If cards are to be sent, cards of a different order are to be had. Not religious cards, either, properly so called, but cards that make manifest the reason for their being; cards that connect the greeting with the feast and bring a recollection of the song of the Angelic Choir.

There are little black and white cards, showing a poor procession of camels across the sandy waste and, high in the heavens, there is a star. It is the Star that led the Wise Men across the deserts and that should lead Christians to the Manger and the Cave. Such a card calls to us to rally round the star and to follow the Magi to the very beginning of this Feast of Christmas. Then, too, there are great golden cards, rich with crimson, that tell the same simple story, but be it card or gift, ornate or simple, let it be a message redolent with the real, the true spirit of Christmas; let it testify an appreciation of what the twenty-fifth day of December really is, and why, and how it came to be. Let it be a declaration that we are doing our part to make this "X-mas" a thing forgotten: to make Christ Mass the head and center of the feast.

Catholics and the British Labor Party

A. HILLIARD ATTERIDGE

AT last year's general elections in Great Britain a very large support was given by Catholic voters to the candidates of the Labor party and it is certain that the same happened again at the recent elections. As a Parliamentary organization the party dates only from the year 1900. At that date it had just two members in the House of Commons, by 1909 its numbers had risen to thirty-three; in the Parliament elected in 1918 after the armistice and while the peace negotiations were in progress

it secured a membership of fifty-nine. In the last Parliament, whose total membership was reduced from 707 to 615 by the establishment of the Irish Free State, the Labor party mustered 142 members. It was the largest of the Opposition groups, thanks in some degree to the split in the old Liberal party. The result was that its leader, James Ramsay Macdonald, held precedence as leader of the Opposition.

This is certainly a remarkable progress for twenty-three years, but it must be recognized that it is due in no small degree to the evolution that has taken place in the party itself since it was formed "as a coalition of Trade Unionists and Socialists" in 1900, with the object of giving the workers a definite voice in the debates and decisions of the House of Commons. There had indeed been workmen members of the House before 1900. They were mostly elected as advanced Liberals. For a long time it had been practically impossible for a man to fight and win an election and sit in the House unless he had an independent income. Elections were a costly business and life at Westminster during eight months of the year gave most members very small time for earning a living. It was the Irish party that first solved the problem of securing the services in the House of men whose financial resources were not equal to their patriotism and political talents.

For a few years the small, but growing group of Labor members at Westminster had rather an uphill task. They were associated in the public mind with the extravagances of Continental Socialism. Some of them indulged at times in oratory suggestive of the street corner agitator and indulged in destructive rather than constructive criticism. But experience soon remedied these mistakes, and it was realized that the Labor group was able to exert a useful influence out of all proportion to its numbers.

At the outset the program of the party, voted and discussed each year at the annual Trades Union Congress, contained elements that tended to alienate Catholic support, and Catholics, mostly of Irish birth or descent, muster by hundreds of thousands in the Trades Unions, especially in the north. The Catholic delegates to the annual Congress year by year made a strenuous fight for the revision of the program, appealing to the sense of fair play of their colleagues, and warning them of the peril of a split in the whole movement. The leader in this successful campaign of revision was James Sexton, General Secretary of the Dock Laborers' Union, and now a leading figure in the party in Parliament. Sexton went to work as a "half-timer" in a Lancashire factory when he was still at school. At thirteen he went to sea and after a few voyages worked for years as a Liverpool docker. He has worked for most of his life with mind as well as hand. He is the author of hundreds of newspaper articles on labor questions, two novels and a play. He is a ready public speaker, and best of all, an earnest practical Catholic. After twelve years of strenuous work he suc-

ceeded in striking "Secular Education" out of the Labor program. Then followed the elimination of an objectionable clause as to divorce. These successes cleared the way for a large accession of Catholic support to the party. It included men of various religious opinions and some whose ideas were hostile to religion, but these last were throughout in the minority, and it was now plain that the Labor party was ready to give fair play to the Catholic body. It is only right to note that among its non-Catholic members there are not a few men of deeply religious feeling. Such, for instance, is George Lansbury, for many years editor of the Labor paper, the *Herald*. In the crisis of 1917, when, under the influence of the war fever, two at least out of our four Catholic newspapers in England were doing their best to explain away Benedict XV's appeal to the nations for peace, Lansbury, in the *Herald*, published the Encyclical in full, supported its appeal in eloquent articles and declared that the Pope was the only real statesman amongst the rulers of Europe.

The Labor party owes much of its success to Ramsay Macdonald, a self-educated worker, the General Secretary of the Parliamentary organization from 1900 to 1911, and now the leader of the Opposition at Westminster. His statement of the aims and policy of the movement in England, "The Socialist Movement" (Home University Library), issued in 1909, marked a distinct evolution in the position of the Labor group. In an elaborate criticism of the book, the Dominican Prior Father Vincent McNabb hailed it as marking the coming of a "New Socialism" of a very different type from the earlier revolutionary brand. The Dominican Prior paid a high tribute to the personal qualities and gifts of its author. He printed in parallel columns passages from Macdonald's book and the Encyclical of Leo XIII on the labor question, to show how the Labor leader echoed the great Pontiff's criticism of existing defects in our social system; he pointed out that the New Socialism had dropped many of the objectionable catchwords of the earlier movement, and how it renounced the mere "class war" idea and disavowed the Communistic program of Continental Red Republicanism. Granting that there were points in its program open to criticism, he argued that it was in the main a program of reasonable social reform, and urged that it was time for Catholic students of social questions to disregard "mere labels" and look at "the thing in itself." It was a masterly argument for the conclusion that the "Socialism" of the English Labor party was not the Revolutionary Communistic "Socialism" condemned by the Holy See, any more than the Liberalism of Westminster was the anti-Christian Liberalism of Combes or Frère Orban. This was the beginning of a widespread Catholic rally to the support of the Labor candidates at the elections that followed. It was very marked at the general election of 1918 when so many earnest men and women revolted at the policy of vengeance put forward by Lloyd George as the spokesman of the Conservative and Liberal Coalition. The Labor candi-

dates were all in favor of a real peace settlement, and gave satisfactory pledges as to the fair treatment of our Catholic schools. The Irish vote is strong among the electors in Great Britain and the Labor party had the further advantage that it had throughout been on the side of a fair settlement in Ireland. But the Catholic vote was divided. Many still supported the two older parties. Catholics were elected here and there on the Tory or the Liberal ticket, but a solid mass of Catholic votes were polled for Labor, and several Catholics were elected as Labor members. This new development was still more marked at last year's general election. It was aided by the definite disavowal of Communism by the party and the refusal of the Trades Union Congress to have any relations with the Red International organization of the continent. It was helped, too, by the resolution of the Labor party, that the term "worker" was not to be used in any narrow sense, but was to include "workers with mind as well as hand," all those in a word who were in any way doing service to the community. The "class war" was gone for good and all, and the party was strengthened by the accession of men of all classes. Thus amongst the Catholics elected as Labor members of Parliament was an eminent barrister, Mr. C. J. Matthew, a son of the late Justice Matthew, educated at the Oratory School, Birmingham, and a graduate of Cambridge. His death, soon after his election, was a serious loss both to the Labor and the Catholic cause. The sense of growing power and the prospect of being perhaps called to form the Government of the country has steadied the party; it has ceased to be a mere Trades Union organization and has become national in the true sense of the word. One of its leaders, Philip Snowden, lately said that he expected the Labor Cabinet of the future would be much more conservative in its policy than most people imagined. It is really the party of "social reform." It has a small group of members who at times break away from party discipline and indulge in wild talk, but it has already formally cut off its one avowed adherent of the old Communism. It is working for peace abroad and for peace at home, and has done good service in checking more than one reckless attempt to promote widespread strikes and labor troubles. The keynote of its policy in this respect is that arbitration, not the strike, is to be used in such cases, and that legislative reform patiently secured is a better remedy for existing grievances than any local gain that this or that group of workers can hope to win by the costly methods of the strike.

Do Catholics Attend Lectures?

EUGENE WEARE

Special Correspondent of AMERICA

IN a recent issue of a very excellent diocesan weekly, the editor, in pointed language which is good to read, takes to task the members of a local Catholic club which, it is said, "represents the cream of the Catholic manhood"

in a certain city. The story has it that the club's officers arranged for a series of five Lenten talks by a corps of first-rate lecturers, "men of ability, position and authority." These gentlemen gave their services for nothing, and were listened to by a mere handful of the club's members and friends. One of the speakers, a profound scholar of distinguished attainments, besides having to talk to an empty hall was considerably irritated by the constant click of pool balls and the stamping of pool-cues on the floor above him.

This moved the exasperated editor to remark pertinently regarding the quality of the "cream" of the aforesaid manhood. He asked in all seriousness: "Can it be that the pool players knew everything the speaker was telling?" And again: "Is it that no further information, mental, material or moral, is needed?" The suggestion was put forth that the least that might have been done in common courtesy to the speaker would have been to postpone the pool game until the lecturer had finished. "Why did not the audience go upstairs and throw the pool players out? Yet, it might have been worse. The pool players might have taken the ivory balls and started throwing them at the speaker."

Some years ago, in a moment of weakness, I permitted myself to be persuaded to appear before several groups of Catholic men and women for a discussion of a subject which, at the time, was a lively one. From this experience some things were learned which may help out in this discussion.

One of these, not the least important, is this: Catholic men and women of culture who feel that they have something worth while to say ought to think well before agreeing to say it, as matters now stand, before the typical Catholic club or society. They should turn over in their minds the possibilities of saying it before a Protestant organization or one of the thousand-and-one non-sectarian groups or community councils, civic bodies or gatherings of a like type. If this is done, the Catholic lecture-going public will be reached. Our better type of Catholics patronize lectures under Protestant or non-sectarian auspices when they will not venture near a lecture given under Catholic supervision. For some reason or other the impression prevails that Catholic lecturers, appearing at Catholic clubs or societies, are of an inferior grade and not to be taken seriously. I know this to be true because I have passed through the experience. Some years ago, I took to the lecture platform. I went out among groups of non-Catholics, under the management of a Jew, and was well paid. Occasionally, I would run into a priest who knew me to be a Catholic and who would insist upon my coming to "talk to his good people." Several times I went and experienced something akin to the treatment accorded the lecturers mentioned above. A mere handful of very pious old folk, with nothing else to do, made up most of my audiences among Catholics. These good people were very generous with their applause. They told me that I was "a very

bright young man"—which I was not, and a lot of other nice-sounding things, but the effort was wasted and nothing accomplished.

In talking under non-Catholic auspices I accidentally stumbled upon the knowledge that these lectures are well patronized by Catholics. One night in Detroit, in endeavoring to answer a question asked by one of my audience, I said something by way of explanation of the doctrine of the Immaculate Conception of the Mother of God. This led to other questions and to further explanations on one or two points of Catholic doctrine concerning which there was among my hearers a great deal of confusion and no little misinformation. When I had finished and was rushing for the door, a dozen or more ladies and gentlemen pressed themselves upon me to whisper that they were Catholics and delighted to hear me "stand up" for our ancient Faith. This gave me an idea which I endeavored to carry out on many occasions which followed. Thereafter, whenever it could be done gracefully, I made it a practise in talking with non-Catholic audiences, to throw out the suggestion that I believed in the doctrine of Indulgences, or miracles, or the power of the priest to forgive sins. This, of course, brought forth numerous questions which gave me an excellent opportunity to point out something of the truth, the beauty and the logic of the Faith that is in me. Almost invariably, after such a discussion, before I left the hall, some one would steal up to me and, with a warm clasp of the hand, confess that he or she was a coreligionist of mine.

So, you see, Catholics do attend lectures, though not, generally, those held under Catholic supervision.

In my brief experience in talking before Catholic groups I got to know that many of our Catholics have a great deal to learn about their Faith. Very recently, in a city not a thousand miles away from New York, I heard a gentleman who is said to be a "distinguished Catholic lawyer," proclaim with much ado that "Christ had been born without original sin and this doctrine is called the Immaculate Conception." This genial person was one of an audience of less than a hundred to whom I had talked for an hour. During all that I had to say he wore the appearance of being bored to death and gave no evidence of any interest in me or my talk until he was called upon "to make a few remarks." He then put forth the remarkable statement quoted above in an effort to show the need of education in religion.

Now, on the other hand, something must be said for those who do not attend lectures, preferring instead to play pool or to haunt the dance-halls. Bear in mind that most of our Catholic boys and girls are poor and thus burdened with the handicaps which poverty forces upon them. Many of them have little or no education and, as a result, little appreciation of the better, the finer things of life. Their parents, in many instances, have failed to understand the value and importance of education beyond the grammar school, or the age at which a boy or girl may, without

violating the law, go to work. Thus handicapped, it is not to be wondered at that these youths have no desire to sit in attendance at lectures or talks on subjects which are all Greek to them. After all, pool-playing is a very simple game requiring no great mental exercise or talent. After a hard day's work in factory or office, pool-playing is a form of relaxation which is exhilarating and pleasant. The trouble is, of course, that our young folks have not been brought to understand that, while pool-playing is all right at times, there are other times when it is all wrong. Boys and girls who have not the taste for lectures should be shown something of the value of these and wherein knowledge acquired in this fashion can be made to serve their own personal advantage. Most of our youths will balk when you talk to them about attendance at lectures on educational or religious subjects. They know nothing of the value of these and we have not taken the trouble to enlighten them. A lecture, to most youths, is a pretty dull affair. So it is that when mention is made of a lecture at the local Catholic club or other parish or diocesan society, those who might attend have visions of some priest or "high-brow" layman ranting away in a dull and uninteresting fashion on a subject which has no attractions for them.

Now, you may ask, what of those Catholics who are educated? What of our college graduates or the graduates of our numerous high schools and academies? Ought not these have a taste for lectures on serious subjects? If their training is worth anything, it ought to stimulate among them a desire to get ahead, mentally and morally, as well as physically and materially. And I think they have this desire to get ahead. There are, however, a great many counter-attractions. There are plays of the season, the movies and that vast array of printed stuff which masquerades as literature. At the same time, our educated folk know from experience that much that is put out in the form of a lecture is pure twaddle, dry, uninteresting and unprofitable. It is noteworthy, too, that, as a general thing, Catholic college graduates rarely become active in purely parish or diocesan matters. Many times they are not encouraged to do so. When I was a recent graduate, young men of my time who had been graduated from a college were not wanted in parish activities. The rank and file of our fellow-parishioners looked upon us as a "stuck-up" crowd, to be shunned and shunted at all times. General conditions, I think, have been better.

All this, of course, is no excuse for the failure of our better educated youth actively to engage in and to patronize lectures given under Catholic auspices. Their unwillingness to do so calls for censure because they owe it to the others of their fellow-Catholics, if not to themselves, to encourage any worthy effort to rouse Catholics to an appreciation of the finer things of life. But, when all is said, I think that the power to remedy this regrettable condition of affairs, lies in a great measure, with our priests. The priests have a tremendous power among our people. The

parishioners could be shown the value to themselves of such lectures and how they may be helped by listening attentively to a lecturer qualified to discuss the subject selected. Attendance at lectures is the nearest thing to the royal road to learning that I know of. Matter that may be delivered in half an hour necessitates, at times, days and even weeks of study, investigation and preparation. The student at such lectures benefits by all this and is saved much hard work and effort. This feature should be pointed out and emphasized, along with others which are readily discoverable.

In any event nothing will be gained unless a definite effort is made to gain it. Mere spasmodic activity will avail nothing. Those of culture in our various communities must undertake this work in an intelligent fashion and keep at it. The plan should be to secure the services of lecturers, pay these persons for their effort, select subjects to be discussed which are of wide interest and timely, and then see to it that a worth-while crowd is assembled. This can be done by appeals from the altar, by general publicity and, most important of all, by personal solicitation among those whom you wish to have attend. The telephone is very handy in these days. Let those sponsoring the course of lectures telephone an invitation to persons whom they particularly wish to have present. Above all, always charge an admission fee. *Don't conduct any free lectures.* If you do, all your efforts will be to no avail. That which is easily obtained is rarely appreciated.

It is important above all else that the lecturers selected be men or women of ability who know something about the matter to be discussed and who know how to go about discussing it. A lecturer is not to be selected simply because he "has a name." Frequently, such a person, well-deserving of his standing, is a poor talker and his talk not at all interesting. The lecturer who is an interesting talker and who will present his matter in an entertaining fashion, is to be preferred to the one who is more distinguished.

On the whole the effort is a worthy one and merits the commendation and support of all having the well-being of the Church in America at heart. In intellectual lines, the rank and file of our people are in danger of being outstripped by others. The time is at hand to forward the nicer, the better things of life and to rise above the pool-playing and the dancing. We owe it to ourselves, we owe it to America and we owe it to our Church to strive ever upward and onward. It is all very pleasing to console ourselves with the thought that "the Church has ever been the patron of the arts," but it is very much better to show this to be true in our habits and practises.

At the start, of course, the pool-playing in the room upstairs will continue. There are those among us who will patronize the Greek bootblack wrestlers or the gentry mauling one another with heavily padded gloves. This is inevitable. But, by keeping at it and by an intelligent direction of the lecture plan, it is certain that numbers of

the pool-players and the wrestling-boxing "fans" will be gradually lessened, all, let us hope, to their own personal benefit, profit and advancement.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

The Best Ten Catholic Books

To the Editor of AMERICA:

Referring to AMERICA's contest for the best ten Catholic books during the last century, an editorial in the New Orleans *Morning Star* for November 17 says in part:

It will be a curiosity if nothing more, for it will be an easy matter to lump all the worth while books by Catholics that have come to the surface and pick out the ten the reader likes the best.

It may be true that Catholic English literature has not been voluminous. But up to its issue of November 17, AMERICA had votes for two hundred and thirty-five books by a hundred and forty-nine authors that seemed "worth while" to at least some judges. How many Catholics have read or even known of the existence of less than half that number?

The editorial further implies that you cannot force a book upon a man. This is very true. I think, however, the intention of AMERICA is misunderstood. It is not so much what one should read but rather what one has read. If AMERICA's only success consists in bringing before Catholics a number of good Catholic books, gratitude would be due to it for so glorious a benefaction.

St. Louis.

EDMUND G. FITZMORRIS.

Points of History

To the Editor of AMERICA:

In the Communications columns of AMERICA for November 17 there is an interesting letter from M. J. O'Connell on "Intolerance in Politics," which contains some inadvertent mistakes. I hope that he will kindly permit me to correct them in the interest of historical accuracy.

Newport was not evacuated by the British until October 25, 1779, consequently, it could not have been occupied by the French naval forces during the preceding year.

Catholics, Jews, Mohammedans and pagans were excluded from all political rights at the February session of the Colonial Assembly in 1728-29, and not restored until February, 1783. Here, however, it should be recalled that the Julian calendar still prevailed in Rhode Island and that the new year commenced on March 25. The Gregorian calendar was not adopted until September, 1752.

All these facts are easily ascertainable from the Rhode Island *State Manual* for 1923.

Providence, R. I.

FRANCIS ANTHONY.

Wanted: A Competent Catholic Translator

To the Editor of AMERICA:

I have read Dr. DeVille's letter of August 4, 1923, in AMERICA, commenting upon Mrs. Fisher's translation of Giovanni Papini's "Storia di Cristo," and am in full accord with some of the views expressed therein. With due deference to Mrs. Fisher, I wish to state at the outset that I have not read her translation, and that the basis for my remarks is a composite opinion derived from a close and intense study of Mr. Papini's work in its original language and intimate discussions with some very cultured persons who have read the various English translations of the "Storia."

Dr. DeVille's very apt observations seem to show in a conclusive manner that Mrs. Fisher's translation is not a particularly faithful or accurate one, and my friends' opinions of it and the other unsuccessful attempts point in the same direction, which justifies us in reaching the conclusion that no adequate translation

of Mr. Papini's masterpiece has as yet been made into English. It is with the hope that this situation will no longer obtain that I have been tempted to add my humble remarks to the learned doctor's, and to offer some constructive suggestions which may serve to point the way toward a competent, complete and Catholic English translation of the "Storia."

It seems to me that it would be a very foolish and presumptuous undertaking for anyone who has not been thoroughly trained in both the English and Italian languages to venture in translating Mr. Papini's splendid work. The author is such a complete master of his language, which he employs with consummate skill to express the loftiest thoughts and noblest concepts that have ever commanded the attention of man, that no one who is not a perfect scholar of Tuscan Italian can hope to translate him into any other language. Mr. Papini's style is preeminently forceful and direct, his language vivid and at times even intricate, his diction artistically exact, his vocabulary extremely rich and picturesque. To translate Mr. Papini properly one must be an artist, capable of molding his words as the sculptor does his clay. And yet it is not sufficient to merely translate correctly the objective letter of the "Storia," what is infinitely more arduous is the interpretation of the author's subjective feeling, which is one of boundless benignancy and sympathy. The apparent calm abandon and the cool submissiveness of the author are quite as manifest as his vibrant, whipping phrase. What mere artisan can dare translate the ardent fire of spiritual love flowing in the convert's veins? It is no mere schoolboy exercise to transmute Mr. Papini's burning zeal into an English "Life of Christ." It is a task which only an intellectual giant of Mr. Papini's own caliber can successfully undertake. Still, a competent translation must first of all be a faithful translation which adheres to the original without corrupting it, and not a "free" translation which perverts it. A competent translation must be absolutely sincere and honest, and not a fraudulent misrepresentation depending upon the (mis) translator's whimsical views about "American psychology."

In the next place, the very subject of the "Storia" justly requires that it be handled in its translation by one conversant with the dogmatic teachings of the Catholic Church. Only by such a one can the severe blunders committed by Mr. Papini's translators be avoided. To my mind the ideal translator would have to be a profound student of the institutes of the Catholic Church whose views are not fettered by mere academic dogmatism, for Mr. Papini is a layman, who intended his book to be a "Popular History of the Life of Christ for the use and profit of laymen."

Finally, an English version of Mr. Papini's book should look for assistance to the Douay Bible rather than to the Protestant King James version. Above all else it should be complete, and not arbitrarily and designedly abbreviated, as the previous unconscionable renditions have been. I cannot but join with Dr. DeVille in deploring the omission of the exquisite "Prayer to Christ" and other celebrated passages, which are gems of thought and language.

In brief, the foregoing are what I consider the necessary prerequisites which a successful translator of the "great Italian master of language," as Dr. DeVille aptly styles him, must possess if we are to get a true and scholarly translation of Mr. Papini's "Storia di Cristo." As an example of the type of man I have in mind witness the translator of Giosue Borsi's "Confidences with God." That such a man will devote himself to this noble work should be the earnest desire of all lovers of truth.

Brooklyn.

PAUL E. FUSCO, A.B.

Washington and His Irish Connections

To the Editor of AMERICA:

At various times I have been asked "if it is true that George Washington was of Irish descent on the maternal side," and recently a lady in Chicago sent me a clipping from AMERICA of February 28, 1920, containing an article by Dr. Austin O'Malley

of Philadelphia, headed "Was Washington Irish?" Dr. O'Malley began by saying: "George Washington's mother, Mary Ball, Augustine Washington's second wife, was born in County Antrim, Ireland, and her parents also were born there."

I hate to be obliged to contradict the learned doctor, whom I hold in the highest respect and who is known to me personally. But since many people seem to have been misled in this matter, I ask your permission to state the facts, at least as I have found them. Neither Mary Ball nor her parents were natives of Ireland. She was born in Lancaster County, Virginia, in the year 1705, the daughter of Joseph Ball, whose father, William Ball, was an Englishman and an emigrant from England to Lancaster County about the year 1650.

This is shown clearly in the Ball family history, in Horace Hayden's "Virginia Genealogies," and when searching for material for my recent book, "The McCarthys in Early American History," I visited Lancaster and the adjoining County of Westmoreland, where I consulted the local records, and to some extent verified the statement of the genealogist. But, although the Balls were not Irish, it is certain that the Washingtons had Irish connections, and perhaps it may be of interest to your readers if I refer to them concisely.

Augustine Washington's first wife was Jane Butler, a descendant from the Butlers of Kilkenny, one of the most eminent of the Anglo-Norman families of Ireland, which afterwards gave to the Revolutionary army five officers, all brothers, one of whom was the distinguished Major-General Richard Butler, and all but one of them (Pierce Butler) were born in Ireland. Augustine Washington's second wife was Mary Ball, whom he married on March 6, 1730.

William Ball, brother of Mary Ball's father, had a daughter named Sarah, a charming girl who had many suitors, but the fortunate one was a gallant youth named Denis McCarthy. At Lancaster County Court House, Virginia, there is still preserved a letter to the County Clerk from William Ball, dated September 21, 1724, asking for "a license for marriage between Mr. Denis McCarthy of Copeland Parish and my daughter, Sarah Ball," and the ceremony was performed next day at Cople Parish church.

This Denis McCarthy was a son of Daniel McCarthy, whose estates in Cork and Kerry were escheated to the English Crown, and who was exiled from Ireland after the Treaty of Limerick in 1691. Daniel was Speaker of the Virginia House of Burgesses from 1715 to 1720, and before his death in 1724 he was the owner of lands in five separate Counties of Virginia, besides numerous slaves, tobacco warehouses and oyster fisheries in the Potomac. In Augustine Washington's will, dated April 11, 1743, he named as his executors "my son, Lawrence Washington, and my good friends, Daniel McCarthy and Nathaniel Chapman." This Daniel was a brother of Denis. And when Daniel McCarthy himself made his will on May 16, 1743, he appointed his "well-beloved friend, Augustine Washington," one of his executors.

The marriage of Denis McCarthy and Sarah Ball resulted in the most interesting and historic relationships between the Washington, McCarthy, Ball, Lee and other Virginia families. They had three sons and two daughters, Denis, Thaddeus, Daniel, Sarah and Anne, so that these five McCarthys enjoyed the rare distinction of being second cousins of the immortal "Father of His Country." When Thaddeus McCarthy was married to Sarah Richardson on April 20, 1768, the ceremony was performed in the Washington home in Mount Vernon and George Washington was one of the witnesses. Furthermore, on December 16, 1799, when our first President was dying at Mount Vernon, two people were at his bedside, his wife, Martha, and his private secretary, Colonel Tobias Lear. It was the custom in those days for the dying to name the pall-bearers, and according to the "Letters and Recollections of George Washington," compiled by Colonel Lear, the latter took down from Washington's lips the names of all those whom he

desired to act in that capacity and of the nine persons and families named, three of them were McCartys. (The name is spelled in this way, usually, in the Virginia records).

I examined the Washington Papers at the Library of Congress and found among them several letters passing between him and the McCarthys, and in Washington's "Diary" there are many entries showing that the most intimate social relations were maintained between them for many years. The authority for all these and numerous other interesting facts concerning the friendship which existed between the Washington and the McCarthy families are detailed in the book above mentioned. And notwithstanding the prominence of this family, there is no mention of them whatsoever in any published writing relating to the "F.F.V.'s"!

New York.

MICHAEL J. O'BRIEN.

Historiographer, American Irish Historical Society.

Aiding the Battle for Truth

To the Editor of AMERICA:

The subjoined is part of a letter just received by me from the Seminary College, Vigan, I.S., Philippine Islands. It is written by the Rev. J. J. Monahan, S.J.:

I am taking the liberty of addressing this note to you, in the hope that you will give me what assistance you can to help me carry on the work I am at present engaged in. I have been here in Vigan for the past few weeks, in charge of the work started and well cared for by Father Thompkins. For seventeen years Father Thompkins labored for the people of these parts and with great success. This work is of the highest importance, the work of keeping the faith alive in those to whom Father Thompkins helped to give it by his word, in catechetical instructions, in example, and in the literature he had at his disposal to give his people here to read, as well as in tokens of religious devotion, such as little holy pictures for the children, medals, beads, reading matter for the grown-ups, and whatever he had to give. He gave much, and it has all gone to leave in the hearts of the people a lasting impression of reverence for him.

Can you, therefore, do anything for me in the following manner: Have old library-worn copies of AMERICA sent me, of the *Queen's Work*, the *Messenger*, any Catholic magazine that otherwise may find its way to a dust-covered shelf, leaflets, and, Oh for a few hundred copies of your little red-covered books; they would work wonders. The High School girls and the High School boys would relish them beyond expression. The poor girls and boys are hungry for a morsel of good Catholic literature.

I have a reading-room and library started already for my boys, the "Knights of the Sacred Heart," but where are the books? Shall Father Thompkins' work go on? or must it yield to the insidious so-called literature in the form of the usual Protestant tracts, and the suave manners of these usurpers who, with their wives as helpers, are making only too great inroads among the simple and unsuspecting youth of Vigan! American missionaries of the Gospel, forsooth! Yes, missionaries indeed, but missionaries of the prince of liars. Here are some of their lies: There are no priests in the United States! There are no Catholic activities in the United States; if there were any, the priests would not come here! There are no processions in the United States. There are no Catholic Churches in the United States. Everyone, with few exceptions, are Protestant! (Even the Jew is excluded.) Catholic literature, and pictures of Catholic parades, Church processions of children and the like will send these liars to their camps. They will not stay there, however. They have nothing to lose, and so they will repeat the time-worn and threadbare lies until the end of time. Catholic literature of whatever kind, the date matters not, either of newspapers, magazines, books, leaflets, etc., will do real work of incalculable value here among the rising generation. This must be forthcoming, else the morals and the faith of the youth of Vigan are in jeopardy, and their morals are in danger.

If the readers of AMERICA wish to cooperate they can send their magazines, etc., direct to Father Monahan. Through the courtesy of the *Messenger of the Sacred Heart*, thirteen complete sets (104 books) of "My Changeless Friend" are already speeding to Vigan.

New York.

F. P. LeBuffe, S.J.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, DECEMBER 15, 1923

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Seekers and Finders

THE most pressing need that a man can experience is the need for certainty in religion. The half-guessed knowledge of another world, the ever-present thought of God's existence urged by the sight of created things, the sense that men must be immortal, leave no man entire peace and calm, until he satisfy that craving to know for certain. The urge to be sure about God is never quite absent from any man. It is true that many men seek an escape from that urge. The life of the senses affords to some a certain measure of escape. The doctrine of a materialistic evolution has also been eagerly grasped at, as a substitute for an Almighty Creator, Fashioner and Ruler of man and of his destinies. Complete indifference to religious questions is perhaps the most usual method by which the moderns have sought to arm themselves against the often dreaded suspicion that after all there may be a God who is asking their complete service and love.

Sometimes, however, here and there someone yields himself up to the urge for certainty, and more or less bewildered, begins to look around to find out just what God requires of him. Such a one is Philip Cabot, a Boston banker who tells of his recent spiritual experiences in the current number of the *Atlantic Monthly*. With Mr. Cabot's remarks on the value of a salutary fear of God and His judgments, one need not cavil. His conception of the Hell of the early Church is, it is true, naive, and this fact hardly justifies the air of slightly amused tolerance with which he dismisses it. The idea, however, that the theologians invented the doctrine of Hell and the sacramental means of escaping from it, misses the whole point of Christ's religion. Mr. Cabot has quite a distance to travel before he arrives at solid certainty in his religion.

The world would be in a sad state, if it were as Mr. Cabot seems to imagine it throughout this article. There has hardly been a more potent cause of religious indiffer-

ence and scepticism than the typical Protestant conclusion that each man is left by God to find for himself the best way of serving Him. Religious certainty does not lie in that direction. The whole Gospel story teaches that Christ left a Revelation and that He did not intend men from then on to go groping to find that Revelation and its meaning. Christ left behind Him a living organism, which because of His abiding presence in it deserves to be called Divine. That organism teaches with a Divine inerrancy. To each man is left only the task of finding that one, holy, universal and apostolic teacher, and finding it, he has but to hear God's voice and do God's will. Then at last he will rest from uncertainty. In the Catholic Church Mr. Cabot will find existing the virile, vibrant and personal service of God that he is seeking, and he will find, perhaps to his surprise, that such a service has always existed there.

A Penniless Towner-Sterling Plan

IN his first message to Congress, the President outlines his view of the relation of the Federal Government to the schools within the States. Substantially it accords with the truth expressed by Lord Bryce when he wrote, "There is no minister of education, because that department of business belongs to the several States." The President lays down at the outset the important principle "education is peculiarly a local problem and . . . should always be pursued with the largest freedom of choice by students and parents." He then states the attitude which, in his judgment, the Federal Government should assume toward education, "Nevertheless, the Federal Government might well give the benefit of its counsel and encouragement."

As no one who has followed AMERICA's five-year fight against the Smith-Towner, later rechristened the Towner-Sterling, Federal education bill, need be reminded, these words put the President on record as refusing to endorse the bill. Had the bill merely empowered the Federal Government to gather statistics, compile records, make field-surveys, and convey the results to the States and to the public through bulletins and other appropriate channels, the results would probably have been harmless and might have been useful. Certainly, were this all the bill meant, the tremendous opposition which has been steadily developing for five years not only among educators but among all thoughtful citizens, could have had small justification. But the Towner-Sterling plan did not stop with the imparting of "counsel and encouragement." Its very heart was the authorization of an annual appropriation of \$100,000,000, to be distributed among the States meeting certain educational standards, according to the economically unsound "fifty-fifty" plan. It was this fact which led thousands of patriotic Americans to protest that in the scheme was to be found the solid foundation for the establishment of a Federal bureaucracy controlling in time the schools of the several States.

The President definitely rejects this Towner-Sterling

bill. While he recommends the creation of a Department of Education, he would cut off the annual appropriation of \$100,000,000. "*I do not favor,*" he writes, "*the making of appropriations from the Federal Treasury to be expended directly on local education.*" Should Congress decide to agree with the President, the Towner-Sterling bill is dead.

That a penniless bill will have a friend in the world may be seriously doubted. Whether Washington, at least as at present constituted, possesses any "counsel" which the educational world will greatly value, may also be seriously doubted. That, however, is a matter of minor consideration. To a Department of Education which deals specifically and exclusively in "counsel and encouragement," articles of value when genuine, but not demanding \$100,000,000 per year, the opponents of the Towner-Sterling plan, probably will not object. But they hope that they have heard the last of a Department of Education which proposes to solve all our educational problems, by collecting and annually distributing, under the direction of political appointees, the sum of \$100,000,000.

The President and Catholic Schools

CONCLUDING his criticism and rejection of the Towner-Sterling plan, the President calls attention to a profoundly significant truth, which, as a people, we seem to be forgetting. The President is alive to the necessity, especially in a Government which by supposition if not always in fact, is a Government of, for and by the people, of an intelligent, alert electorate. But he also realizes, again, with Bryce, that the problem is not so much the degree to which illiteracy harms a community as the degree in which literacy helps it. "Mere intelligence," writes the President, "is not enough."

Enlightenment must be accompanied by that moral power which is the product of the home and of religion. Real education and the true welfare of the people rest upon this foundation, which the Government can approve and commend, but which the people themselves must create.

Examined critically, this paragraph contains statements which invite dissent, but its honest and wholesome purpose is worthy of praise. From Washington down to our day, our wisest statesmen have been at pains to impress upon us the fact that without morality, widely diffused among the people, good government cannot endure, and that in the absence of definite religious belief, what passes as morality must soon fail. As a people we profess to accept this teaching; unfortunately, there are departments in life, public and private, from which we, wholly or in part, exclude it. It is quite true that morality, "moral power," derives its stay from religion, and that it finds a powerful ally in the home. But if this statement be taken to mean that religion and morality should be taught *only* in the church and the home, it is quite false. In the Catholic view, there is no sphere of life, no human activity, from which Almighty God and His law can be safely excluded.

Least of all, perhaps, can He be excluded from the school, that activity so prominent in the lives of our children, upon whom rest all our hopes for the future. And, regarding solely the practical aspect of the matter, we are justified in asking "If the child is not trained in religion and in morality at school, where will he be trained?" Half an hour once or twice a week, under churchly auspices, is not enough. Few parents today have either the time or the ability to impart much more than the barest elements of religious training. The unfortunate probability is that if the child is not trained in religion and morality at school, he will receive no religious training whatever worthy of the name.

Why religion should be included in any sufficient scheme of education, and how it can be taught, are questions which the Catholic Church, through her parish schools, has answered with notable success. These schools alone meet the standards which, in the President's view, are necessary for the creation of good American citizens. They do not consider that "mere intelligence is enough," but strive to impart to every pupil "that moral power" which finds its most lasting foundation in the truths of supernatural religion.

The New York Press and the Stage

THE Acting Mayor, most of the newspapers, and practically every society in the city of New York for the promotion of religion and morality, are agreed that vice is rampant in many New York theaters. To this conclusion, the *Billboard*, a theatrical magazine which for some years has fought for a cleaner stage with great zeal but small success, assents. On convening the December Grand Jury, Judge Collins directed attention to conditions prevailing in certain theaters and restaurants, and promised that no fine but a jail sentence would be the lot of defendants found guilty.

Working on the positive side, several Catholic societies are asking their members to sign an agreement that they will not only avoid objectionable performances but that, when the occasion offers, they will support managers who are producing amusing and instructive plays. These societies are well aware, made wise by long experience, that the law is a tedious and often an ineffective agent of reform. They realize that some inducement must be given to promote reformation from within. It is well known that many actors take part in plays which they disapprove, not because they are willing to promote impropriety, but because they cannot secure an engagement in plays of an unobjectionable character. The patronage of right-minded men and women will encourage the production of good plays, and thus the best and most lasting of reforms can be secured without the aid of the Grand Jury and of the police.

All these efforts, negative and positive, are needed if the Augean stages of New York are to be rendered even pass-

ably clean. One agency, however, which could render great service, is noticeable for its absence. The chief contribution of the New York press toward a cleaner stage consists in alleged witticisms at the expense of the late Anthony Comstock, and of his successor, Mr. John S. Sumner. As on more than one occasion Mr. Sumner has turned their clumsy wit against them with admirable dexterity, it is not strange that both courtesy and elementary justice are thrown aside when the New York newspapers discuss Mr. Sumner's attacks on vice. Not only have they refused to take any effective part in the reform of the New

York stage, but they have actually praised, in return for cash on the nail, the vilest productions which New York has ever been forced to tolerate. The managers of the average New York newspaper cannot claim the innocence of ignorance. They know quite well what productions are good, and what are morally indefensible. But their advertising managers make no distinction. If some of the highly moral Deans of our schools of journalism will outline for us a feasible method of inducing the newspapers to inspect the character of the advertisements offered them, we should be decidedly nearer to a reform of the stage.

Dramatics

Plays of the Month

IN an early autumn number of *AMERICA* we optimistically remarked that the tendency of this season seemed to be toward cleaner plays than those offered us last winter. That comment was correct when it was written, but we now sadly withdraw it.

The tendency of the present season is toward worse plays than those put on last year. Four of the offerings at present on our stage are facing indictment because of their flagrant impropriety. Another may be added to their list this week, and it is not too much to say that half a dozen more should be either suppressed or expurgated.

The one cheering feature of the situation is that journalism and the law are working together to avoid giving publicity to these plays. Up till recently a play threatened with legal action because of its impropriety at once obtained so much advertising through this fact that the receipts of its box office were more than doubled, a certain element in the community being drawn to such productions as vultures are drawn to corruption. At present this element is given no guide-post to these plays. Newspaper men and city officials have united in a successful effort to suppress the names of productions faced with "proceedings." We are at least that much ahead of last year's record, and for such progress we are grateful.

Mr. Owen Davis's plays are always wholesome. His present success, "The Nervous Wreck," is another proof, if we needed one, that clean plays pay. The house is sold out for every performance and the comedy will undoubtedly run all season. Next to its wholesomeness, the special appeal of "The Nervous Wreck," lies in its gayety—everyone loves to laugh—and in the recognizable type of its leading character. We all know the imaginary invalid, though we do not find him especially amusing if he is a member of our domestic circle. On the stage, however, he can be very amusing indeed, as many playwrights have shown us.

Mr. Davis gives the old subject a new twist by making his hero really a brave and resourceful young chap who, in

the intervals of taking his own temperature and swallowing pills, is more than equal to all sorts of crises which face him. He is constantly sighing for the repose his nerves require, and as constantly showing courage, coolness and physical strength. The contrast between what he is and what he thinks he is is much funnier than it sounds, and Otto Kruger, who plays the leading role, gets all the possibilities out of it. In the end the heroine throws away his medicine case, convinces him that he is a well man, and makes him realize that he is in love with her, a condition he has been too self-absorbed to suspect.

Another attraction we can warmly commend to clean-minded persons is the Equity Players' first production of the season, "Queen Victoria." The play, which is written by David Carb and Walter Pritchard Eaton, is no play at all, judged by the established standards of play-writing. It is merely a succession of scenes in the life of the English queen. But some of these scenes are so charming, so moving, so deeply poignant, that the most blase theatergoer gets a thrill from them. The real success of the production, however, lies in the work of a little actress hitherto almost unknown, a Miss Beryl Mercer, who, incredibly, seems almost more like the late Victoria than Victoria was like herself! From start to finish of the drama she is Victoria; first a shy, plain young girl, then a plain, well-meaning woman, never magnetic, never brilliant, but always deeply, conscientiously doing her duty to the State as she sees it, though really living for her husband and her children.

Through the various scenes of the play move the familiar figures of Victoria's long reign: the Duke of Wellington, the Archbishop of Canterbury, Lord Melbourne, Lord Palmerston, Gladstone, whom she disliked, and Disraeli, whom she liked and greatly admired. But if the play succeeds—and its ultimate fate is still in doubt—it will be Miss Mercer's work that saves it. On that cold grey dawn when the awe-struck young girl learns of her accession to the throne of England, she says "I will try to be a good Queen." In the play's last moment, as she

stands on her throne, old, feeble, and, we infer, a little weary of life even in this hour of her greatest glory, during the diamond jubilee, her voice utters its final message. "I have tried to be a good Queen!" she tells us. And though we may never have been especially fond of Victoria, we leave the theatre with a lump in our throats.

Another clean and charming play having to do with royalty is Ferenc Molnar's comedy, "The Swan." Probably it is the fact that so many of us are still children at heart, which accounts for the big success of this production. Here again is the favorite old story of the princess, the royal suitor, and the poor young man who loves her. In this instance he is the tutor of her little brothers, and the princess, who is called "The Swan" because of her grace and dignity, forgets the latter for one evening and whets the interest of her royal suitor (who is rather slow in proposing marriage) by inviting the tutor to a family supper and being very gracious to him. She is indeed so gracious that when the royal suitor becomes jealous and snubs the young man, the princess, realizing his love for her, impulsively kisses him as an atonement for the false position she has placed him in. The royal lover eventually understands her motive, apologizes to the tutor, and he and the princess marry, while the poor young man goes forth into the world to cherish throughout the loneliness of his life the memory of his one hour of romance.

All the acting is capital, and Miss Eva Le Gallienne is a charming and satisfactory princess. But the honors of every performance are carried off by Halliwell Hobbes as Father Hyacinth, a former prince and statesman who has become an humble monk and who quietly straightens out all the tangles made by the temperamental human beings around him. Mr. Molnar has written the role with rare understanding and Mr. Hobbes plays it with exquisite feeling and finish.

There remains for comment Joseph E. Shay's production of "The Cup," the melodrama in which the producer is starring Tom Moore, Josephine Victor and O. P. Heggie. "The Cup" is the sacred vessel from which Christ and His Disciples drank during the Last Supper, and the play turns on its theft and its ultimate restoration to the Church.

However reverently such a theme is treated, and certainly every effort to treat it reverently has been made by the playwright, William Hurlbut, and the players, there remains the feeling that it is too sacred to be made the subject of a melodrama. True, the heroine almost gives up her life for it, and it leads eventually to the regeneration of the hero. Also, O. P. Heggie as a sympathetic and understanding priest gives the drama a fine uplift by the beauty of his interpretation of that role. Tom Moore, too, does some admirable acting of a quality which is a surprise to those who have thought of him only as a screen star. Nevertheless, all these things being so, "The Cup" falls just short of the effect the playwright strove for. Part of the failure is due to the play itself. It

isn't big enough. Possibly some other playwright could have handled the theme better. Or, as we intimated in the beginning, probably the theme itself is too sacred to be treated in any save a miracle play.

At the Forty-ninth Street Theatre the well-meaning Mr. William Hodge is holding the stage in "For All of Us"—a play written by himself, directed by himself and acted by himself and designed to uplift the community. Judging by the large attendance at every performance, which includes a number of persons who rarely go to the theatre, it is doing so. It is a thesis rather than a play, along the familiar New Thought lines. All the ills of the body, it maintains, can be cured by the mind, because they are the results of wrong acts, of wrong thinking. Following Mr. Hodge's philosophy to its logical conclusion, it would seem that illness is always the result of sin, and that persons who are good and pure are invariably well, a philosophy not borne out by observation and not easily accepted by those who cannot find in their lives the black sins which would account for their aches and pains.

Miss Ethel Barrymore's new play, "A Royal Fandango," after a brief struggle for existence, has passed into the oblivion it deserved. Why this splendid actress continues to lend her fine gifts to dramatic piffle is one of the unanswered questions of today. How can she, when brother John is doing the best work of his life in "Hamlet," when brother Lionel is triumphant in a new Belasco production, when Eleonora Duse, though old and broken, is nevertheless drawing great audiences by her genius, and when the Moscow players are still with us in nightly demonstrations of an art which should inspire every artiste!

ELIZABETH JORDAN.

The Best Ten as a Christmas List

WITH precisely the same evidence before them, the nine Judges of the Supreme Court sometimes express contradictory opinions on a case. What wonder then, that our readers, with hundreds of books to choose from, do not unanimously agree in their choice of the best ten Catholic books of the century. The tabulation at the end of the second month of voting shows an even greater assortment than did the score of the first month. The leading books already mentioned, however, have substantially increased their majority. It is too early to make predictions of the final results. Two weeks remain before the close of the discussion and the lists that are still to come may upset all calculations. Many of these lists-to-come must have had an interesting history; first they were mere velleities, and then they were shaped into some vague form; they quivered for a moment on the verge of being jotted down, but, for some reason or another, slumped back into nothingness. But there is still time for their makers to recall them and give them existence and mail them to the Literary Editor. Since this is a popular vote, no list is superfluous. This is the season in which Christmas lists are being formulated. Suppose you wished to give presents of

books to your Catholic friends, not the most appropriate books nor the ones most suited to their tastes, for your friends may not be so cultured as yourself, but the volumes that you think they should read. Since your purse is limited to the price of ten books, what choice would you make of all the Catholic books published in English within the last century? This list, to be counted in our canvass, must be submitted before December 31.

REVIEWS

Revolutionary New England. By JAMES TRUSLOW ADAMS. Boston: The Atlantic Monthly Press. \$5.00.

Mr. Adams paints every hero with all his warts; his critics who dwell on Beacon Hill claim that he sees two warts where nature has implanted only one. Franklin was not always truthful, the excessively vain Hancock was a smuggler, James Otis a quarrelsome creature who died insane, and old Sam Adams was not above an appeal to the basest of religious hatreds. Yet Mr. Adams has given us something more than a mere *chronique scandaleuse*. His industry is amazing; page after page is clotted with footnotes, and a random testing indicates that the author knows his own references, a merit not always found in devisers of imposing historical *apparatus*. The result, however, is not history, but a mass of matter from which students must pick and then assort. For Mr. Adams is not a patient searcher after truth; he begins with his conclusion. It was England's destiny, he holds, to found and govern a world-empire. Her manner of fulfilling this destiny during the period under review could not, he admits, have been more unfortunate, yet the Americans, the Acadians, and all similar rebels should have been content with the glorious part of helping England to attain it. To their shame they eschewed this role, and took up the flint-lock. The wretched Acadians, he indignantly notes, "were as little loyal at the end of forty years as they had been at the beginning," although "they had been treated with an unusual amount of consideration by the conquerors." Naturally, Mr. Adams has no sympathy with those early Americans who taught that man has certain rights with which the civil power may not interfere. His thesis is that man has no rights save those accorded by the *de facto* State, and no duties with a higher sanction than that of statute-law. Here is found the root of his aversion to Henry, Jefferson, Mason, Adams and the others of that flaming band who all unknowing, set up a standard of Catholic philosophy and statecraft to which they invited the good and the wise to repair. Toward the end of the volume Mr. Adams inclines to the position that if the Americans are to be justified the justification which they themselves alleged must be abandoned. For this conclusion there is small evidence in the chapters which precede.

P. L. B.

Introduction to Social Service. By HENRY S. SPALDING, S.J. New York: D. C. Heath & Co. \$1.60.

Like most branches of knowledge, Sociology, the theoretical science, and Social Service, the practical science, have fallen upon hard times. If one listens to lecturers at conferences and conventions of social workers, one is rather depressingly affected by the admittedly empirical status of the whole subject, both the practical work and the philosophy which should lie and must lie beyond. It is precisely herein that Catholic social workers enjoy an immeasurable advantage. Yet, though our principles are clearly delimited and of current acceptance, we possess very few books in English which put forth the Catholic position in terms suited to a mind not trained in philosophy. We have long felt the need of something tangible, something that carefully enunciated fundamental principles. Such a book has been given us by Father

Spalding. This "Introduction," which is professedly an introduction, is very good and fulfils the purpose of the author. The chapter on "Postulates of Social Science" is excellently done and is by far the best in the book. In the chapter entitled "Man's Dignity and Final Destiny," Father Spalding again strikes the keynote of true social service. Herein he shows the fallacy of dissipating energy over the field of practical research and subsequent statistics made in order to find out just what human nature is and to fix an empirical philosophy. This is "just as meaningless and foolish as would be the action of ignorant tribes of Africa who would come to the United States to find out whether Chicago and Boston . . . really exist." Catholics are in secure possession of that very position towards which empirical sociologists and social workers are wending their blindfolded way. Father Spalding has done a real service in putting forth the principles in a really intelligible and readable manner.

F. P. LeB.

The Revolutionary Idea in France. 1789-1871. By GODFREY ELTON. New York: Longmans, Green and Co. \$3.50.

In this volume, which is both interesting and instructive, the author has made the daring attempt to give a simpler and more satisfactory interpretation to the series of French revolutions than has heretofore been offered. In the main he has succeeded. His contention is that the revolution is "both Marat and Charlotte Corday," or as he expresses it more definitely, "the French people's deep and instinctive need of certain changes and their efforts, beneath easily distinguishable distractions, to accomplish them." Among the distractions he reckons the activity of the Ideologues, the Terror and the conflict with the Church. The changes sought were, paradoxically enough, "order and equality." This much may be conceded. But the author has in his turn tripped and tripped badly on that word "equality." Like the word "secure" in the Declaration of Independence it has two meanings and this ambiguity accounts in no small measure for the present parlous state of democratic government throughout the world. As Sorel pointed out long ago, the Revolution was forced back on tradition the moment there was need of reconstruction. It might borrow its expressions from England and proclaim equality before the laws, but the fact remains that the only equality the French have ever tried to enforce since the loss of their medieval tradition of liberty is that to which they had been trained under the ancient régime and which, in French legal conception, derives from that of the Stoics of the Roman jurists. To say that the destruction of order must have followed the destruction of such equality is to fail to understand one of the chief sources of modern governmental difficulties. Because of the dominant influence of the French revolutionary thought during the last century the attempt was made to achieve by democratic means what despotism is alone capable of accomplishing.

M. F. X. M.

The Women of the Gael. By JAMES F. CASSIDY. Boston: The Stratford Co. \$2.00.

An enthusiastic book in an enthusiastic style! The women of Ireland is the topic eulogized by the author. From pagan times to our own the story runs, telling of the women of Erin in love and in war, in home and monastery, in art and literature, as wives and mothers. The varied music of their beautiful names, Lasareena and Una, Ineen, Nuala and Ita, Bibinn, Dervorgella, Finola and Derbail, makes us feel when we turn to our names like one who hears the shuffling of feet or the clearing of throats after the melody of a sweet song has ceased. The Irish women early attained to control of their own property, kept their marriage dowry, and claimed, "after wedlock the privilege of being still known by their maiden name." Yet the author does not assert any extreme feminism. The writer mentions many of Ireland's women, but obviously he could not mention all. "The greatness

of the relatively few," he hopes, "with whom we have to deal shall be symbolic of the greatness of the many. The distinguished daughters of Ireland are the bright-crested billows of the vast sea of the womanhood of their race, dependent for their might and beauty on the ever bounteous depths of the source that produced and sustained them." Truly an enthusiastic style, but think of the subject!

F. P. D.

BOOKS AND AUTHORS

Fiction.—Because so many novels are worthless, every reviewer feels genuine pleasure when he finds two specimens which he can praise without dislocating his conscience. "Miss Watts" (Longmans. \$2.00), by Ernest Oldmeadow, the scholarly editor of the London *Tablet*, is all that its sub-title claims, "an old-fashioned novel," sweet as a whiff of lavender. In the main, the story concerns a charming young girl and an equally charming young hero, but there is also mention of one of the most delightful cats in all fiction, one Rory, and a physician whose heart is as soft as his exterior is crusty. Of course, as in all that comes from Mr. Oldmeadow's pen, there are delightful disquisitions on art and on the Catholic religion.

Not so high in the artistic scale, in fact, almost too close akin to the saccharine optimism of the Pollyanna type, is "Rufus" (Doubleday. \$1.90), by Grace S. Richmond. But the story is thoroughly wholesome, and the dialogues between Patrick, a house-servant and Mrs. Coon, an acidulous housekeeper, are nothing less than delightful.

In the list of books published in AMERICA for December 1 and recommended as suitable for gifts, was included "The Sun Field" (Putnam), by Heywood Broun. This was an error. The book has some humor and an occasional good passage; but it wanders from the path of virtue and its morality is a negative quantity.

Though the book has not been sent for review purposes, attention is called to the baneful novel, "The Bond Triumphant," by Gordon Hill Grahame. Last fall, the book was awarded a prize for being "the great Canadian novel." It was being printed as a serial by one of the reputable Canadian magazines, but after the first few installments was discontinued because of the protests of Catholics against the bigotry and historical inaccuracy contained in its pages. Our reading of the book confirms and applauds the action of the Canadian Catholics.

The Moderns: IX. John Masefield.—Word comes from England that the collected works of John Masefield are being published. Such an announcement is unfortunate, for collected works should be published posthumously or at earliest in the very twilight of life. But Mr. Masefield, though he has been prolific during the past decade, has not yet written his very best poems. His collected works, however, may serve to throw light on the question of just how great a poet Mr. Masefield is. Among his contemporaries, he stands out as did Saul, "from his shoulders and upward he appeared above all the people." It may possibly happen that the second next generation may find him dwarfed in comparison to the really kingly poets of the English line. Masefield, at present, is considered one of the best workers in meter of his day. He has fine natural powers which he has assiduously developed, a remarkable fluidity of language, freshness of inspiration and a simple vividness of expression. His "August, 1914" is as poignant a piece as the war produced, and "Gallipoli" was rated as one of the best books of its year. He has written the greatest hunting poem in English, and a metrical steeplechase narrative that is nearly as good. His "Good Friday and Other Poems" is as reverential as it is beautiful; he found no need of sacrificing truth and sanctity to art. Mr. Masefield is an industrious experimenter, and in his latest tragedy in verse, "A King's Daughter"

(Macmillan. \$1.75), goes to the Old Testament for his theme. The story is that of Jezabel and Achab, Naboth and Jehu. As poetry, the tragedy is in Mr. Masefield's best style; especially beautiful are the choruses on Nireus and Helen, later linked up with the action of the play. But qualification must be made of the poetic licence he has taken with the biblical narrative. In strict historical accuracy, his version as to time, incident and character is as topsy-turvy as a scene from Alice's Wonderland. Like Milton with his Satan, he finds a hero in the real villain, and nobility in the temptress. There was no need for this, since the true biblical narrative is a better tragedy than the version Mr. Masefield has manufactured.

The Children's Hour.—The matter of being a parent is by no means a continuously serene occupation. However, there come times when even tiny feet grow tired of romping, and little ones, repenting of mischief, plead with soulful eyes for a story. Wise mothers and fathers know that these moments, when the child is cuddled up under the glow of the evening lamp, are the acceptable time in which pleasant after-memories are born and in which powerful lessons of culture and piety may be made impressive. There are many Catholic books for the children's hour, chief among the later ones being Katherine Tynan's "The Life of Our Lord." As a diversion, there are other delightful books of fairies and other strange, fantastic creatures who become as real as playmates to the child mind. The clock has struck book time, and Ruth Plumly Thompson has brought another story from the famous land of Oz entitled "The Cowardly Lion of Oz." (Reilly and Lee). There is no need of telling where Oz is, or of the funny people who live there. Two new characters, Bob Up and the clown Notta Bit More are blown through the circus tent right into the land of the Mudgers. But they become friends with the Cowardly Lion and he sees them safe through all the dangers.—"Snythergen" (McBride), by Hal Garrott, with illustrations by Dugald Walker, is assuredly a strange boy. Round food like eggs and oranges made him grow like a ball; slender foods like macaroni made him stretch out like a beanstalk. He dressed like a tree and ran away from home; with Squeaky, a voice with a pig's body, he had many strange adventures, the happiest of which was the one wherein Santa Claus fed him with toy food and he became as small as other little boys.—It is a problem whether the text of "The Twelve Dancing Princesses and Other Fairy Tales" (Doran. \$3.50), by Arthur Quiller-Couch, is more entrancing than the illustrations by Kay Nielsen are intriguing. This new edition of "In Powder and Crinoline" is superb in every respect and will make a coveted gift. Fairies and Princes and other delightful people are the entertainers.—The radio may be helping to entertain the children with bedtime stories, but since the child is insatiable, father or mother may have to worry out a story of their own. There is a story of every night in the year in "365 Bedtime Stories" (Stokes. \$2.50), by Mary G. Bonner. The tales contain fact and fancy and lessons. But it is truly saddening to note that Santa Claus and his outfit has entirely usurped the place of the little Child Jesus during His birthday season.—Another book of entertainment for the entire year is the 1924 edition of "Chatterbox" (Page. \$2.50). For several years this Annual has been a treasure trove for children: bits of history, sports, stories, adventure, poems, illustrations many and varied, are all nuggets that await the child explorer.—To the "Stories All Children Love Series" has been added the charming tale of the Swiss Alps, "Vinzi" (Lippincott. \$1.50), by Johanna Spyri. How children live in other lands is always a source of curiosity to children; in this book that tells of happy, joyous children in the fairy land of the Alps, the little American cannot but find pleasure and interest.—In the search for suitable means to entertain her charges, the mother and the teacher will be greatly aided by "Mr. Do-Something" (Page.), by Blanche E. Wade. Mr. Do-Some-

thing is most versatile in suggesting to the child methods of self-amusement and in supplying helpful toys. Except the most precocious, however, the children will need some direction from the elders before they fully understand the delightful play suggested by Miss Wade.—Padraic Colum is the author of a charming little book "The Six Who Were Left in a Shoe" (Volland). The Old Woman Who Lived in a Shoe, as is well known, went away "to brush the cobwebs off o' the sky"; but what happened to Wuff the dog and Malkin the cat and the other animals who were left is fully told in this picture book.—Any new comment on Lewis Carroll's classic is superfluous, for it is far and away the best child story in the language. The text cannot be improved but the format may be; hence, the new edition, "Alice's Adventures in Wonderland" (Lippincott. \$2.50). It contains the original drawings by Tenniel and many beautiful colored illustrations by Gertrude Kay. This is one of the finest editions of "Alice" yet issued.

Stories for Girls.—It has been asserted that girls in general are as avid readers of boy's stories as are the boys themselves. Perhaps this is due to the abundance of high grade boy's books and the relative scarcity of distinctively girl juveniles. There are, however, some of our most talented Catholic authors now devoting themselves to stories of real girl life. In every way delightful and worthy of even brother's consideration is "The Selwyns in Dixie" (Matre Co. \$1.50), by Clementia. This is the fourth of the Mary Selwyn series, not counting the other books in which she appears. And with each appearance she grows more charming and winsome. As a matter of calm judgment, it is difficult to determine just which characters in the latest volume by Clementia are the most attractive. The adventures of the Selwyns and the Marvins are irresistible even to staid grown ups.—The fact that the juveniles of Henriette Eugenie Delamare are saturated with noble lessons of piety and charity, while it adds to their merit, does not in the least detract from their interest. In her latest volume, she includes two characteristic tales, "Chiquita and a Mother's Heart" (Kilner. \$1.25). The former story is that of a waif brought under the influence of large hearted Mother Annunciata only to be kidnapped and estranged from her Faith. At the height of her operatic career, Chiquita regains her birthright both in the Church and in her noble Spanish family. The second story, "A Mother's Heart," carries the important lesson of the danger coming from indiscriminate reading.—Girl readers of the Camp Fire series will find many familiar and well-known characters in "Winona's Dreams Come True" (Lippincott. \$1.75), by Margaret Widdemer. The natural goodness and charm of the young people play in and out among the interesting events of the neighborhood and settlement work. In this tale of youth is blended fun and serious instruction.

New Editions.—Of interest to devotees of Lafcadio Hearn are two volumes characteristic of his dexterity in the critical and creative spheres. While on the staff of the New Orleans *Times-Democrat*, in the middle eighties, Hearn regularly contributed editorials and special articles on literary topics. Many of these ephemeral writings have been diligently collected and arranged by Albert Mondell in "Essays in European and Oriental Literature" (Dodd, Mead. \$2.50). Some doubt might be cast on a few of the pieces, since they have been adjudged as Hearn's by internal evidence alone. But Hearn was distinctive, both in his round of thought and in his peculiar expression, and the great majority of the selections ring true. Perhaps the first group are the most interesting of the essays since they deal with that vexed Victorian problem of idealism and realism.—It is almost a quarter of a century since Hearn published his charming narrative of his wanderings in Martinique and the Antilles. But even in these later days the record is of more than passing interest and is well

worthy of a new and profusely illustrated edition, "Two Years in the French West Indies" (Harpers. \$4.00). The text is in Hearn's best style, portraying his vivid reaction to the beauty of the tropical scene and his almost childish curiosity in the life of the natives. The numerous illustrations, from recent photographs considerably enhance the value of the book.—The most valuable portion of "Picture Towns of Europe" (McBride. \$2.50), by Albert B. Osborne are the illustrations. The quest of the author in his European tours was for the picturesque and the medieval and he has searched in many bypaths not commonly traveled by the tourist. But it is inexplicable why writers of travel sketches should allow their Protestant prejudices to obtrude themselves in otherwise pleasant narratives of Catholic countries. Their books are thus vitiated for Catholic readers.

Devotion and Doctrine.—The eighth booklet of Father Le Buffe's series, "My Changeless Friend," has been lately published by the Apostleship of Prayer Press, New York. Truly remarkable is the welcome accorded these little volumes, 250,000 of which have been sold. But they deserve even a wider distribution. The articles, being brief, may be read in the few moments between other duties; they are vigorous and solid and interesting. Father Le Buffe has a way of making the practise of virtue seem easy, and the hard things of life appear pleasant.—Canon Sheehan established a type of priestly father and friend of poor human nature that almost appeared inimitable. But now comes "Father Billy" (Kilner. \$1.50), by Rev. John E. Graham, to carry on the tradition. Father Billy O'Gorman, "the genial, jovial old man waddling about, swapping yarns with his fellow patriarchs of the auld lang syne," is witty and humorous; but he is, at the same time, the wisest of counsellors and the most practical of philosophers. The narrative of his trials and his joys makes pleasant and instructive reading.—In this country where the Catholic cannot evade, even though he may wish to, the discussion of doctrinal differences with Protestants, there is need of such a monograph as "Septenarius Sacramentorum" (Stratford), by Rev. P. J. Kinney. The author explains why there are and should be seven sacraments, and proves their existence from Scripture, tradition, history and reason.—Many of the prayer books now in use are over bulky in size and over rich in contents. "Everybody's Prayer Book" (Blase Benziger), by Rev. Cornelius Holland, is handy in format and essentially practical. Its selections, suitable for all ordinary occasions, have a vital appeal to thought rather than to mere emotion.—"The Catholic Diary for 1924" (Burns, Oates), is a useful desk book for priest and layman. It has the rubrical directions for all the feasts of the year and marks each day with an appropriate thought.

Beautiful America.—With the help of "Beautiful America" (Stokes. \$4.00), by Vernon Quinn, it is now possible to travel by rapid transit methods throughout America. The reading tourist begins his journey in the Maine woods and he is taken in imagination over the mountains that stretch across the states; next he follows the rivers and crosses the deserts; he sees the marvels that nature has put into the rocks; the ocean shore; the inland sea; the great parks and their natural springs; until he loses himself amid the snows and glaciers of Alaska. The descriptions are necessarily short, but here and there is a literary touch that makes the book most interesting and readable. There are many beautiful photographs to be found in the book, and these add value to the words found on the jacket "especially suited for a gift book."—Another good holiday gift, equally well illustrated, is Mary Roberts Rinehart's "The Out Trail" (Doran. \$2.50). The book is a very captivating appeal to make trial of the pleasures and fascinations of the out-door life. The author herself has followed many a trail, and recounts with charm and enthusiasm her camping and hunting and fishing experiences.

Education

Classroom Uses of Tests

The Fifth in a Series on Intelligence Tests

EVERY day hundreds of pounds of intelligence tests are shipped from the printing establishments that specialize in this type of material. Neatly done up in packages of twenty-five, each with its teacher's manual and graph-sheet, they are sent to every city of importance in the nation, and ultimately find their way into practically every school and classroom.

The activity is tremendous. It goes on without interruption from one end of the year to another. There has never been anything quite like it since the beginning of the world. Educators of the old school, and even many of the new, ready with substantial arguments to prove that the teaching profession today is not securing notably better results than it did fifty years ago, look with scepticism, scorn, and even abhorrence upon this recent device—this five-cent cure-all, which is applied so mechanically, so impersonally, and which others offensively acclaim as the only corrective of radical shortcomings on the part of teachers.

What actually happens when these tests reach the schools? To what uses, good or bad, are they put?

If they are administered, as they often are, because of their novelty or through curiosity, they are a sheer waste of time and money. If excessive reliance is placed upon them; if judgments are formed and decisions reached without advertence to other factors deserving of consideration, they may do great harm. If used as they should be, that is, as a help to the teacher, as conveyors of bits of information of one limited kind, as instruments suitable for the finishing of part of the work before us, but not by any means adequate for the accomplishment of the entire work, they may be productive of much good.

Harm comes from their unintelligent use; good will be the result of their intelligent use. To say that no harm can come is false. To claim that their value has almost no limits is equally wrong. To assert that they are entirely useless, a mere fad, an evil, stupid, ridiculous, pernicious thing is to be guilty of a misstatement. Let us hope it is never the misstatement of one who should have examined more of the evidence and did not.

I will describe some of my own experiences with intelligence tests, and the reader may judge for himself where the truth lies.

When teachers under my direction administer such tests to children, certain things are clearly understood before we begin.

First, we do not intend to give those who take the tests very precise information about their scores. If a test were a perfect measure of all that makes for worth and success, the principle "Know Thyself" might justify us in telling the children how well they did. As things are, what they hear or read about tests might easily lead them

to believe that they are either geniuses or hopelessly handicapped when they are not.

Second, we teachers do not intend to bow down in breathless reverence before an I Q of 140, or turn away in despair from one of 80. We are measuring but one thing, the *facultas cognoscitiva academica*, and even that imperfectly.

Third, when the testing is over, we are going to push aside all the paraphernalia of medians, standard deviations, I Q's, E Q's, and A Q's, and look at the entire situation with the clear eyes of a commonsense teacher; and if things do not square up, we will search for the reason.

If we do this, the test will tell us things more quickly than we could have learned them otherwise. It will also make us think of things we might have failed to observe. But it will never tell us anything that a competent, serious, and persistent teacher could not learn without them in the course of time.

The first thing a test has invariably enabled me to do was to identify pupils who were working far below the limit of their real capacity.

Five years ago I was teaching a class in which there were two boys whom several teachers, including myself, considered to be of very inferior caliber. We simply did not expect much of them. Everything we did to them or for them was based on the assumption that they were slow to learn, and that to get them through the year would be a great achievement.

An intelligence test indicated that in ability to succeed in school they were among the best in the class. Investigation showed that for two years they had felt no ambition, no desire to succeed. The war had caused disorganization in the school, and they had been misplaced and misunderstood. They were out of sympathy with their environment and had contracted the habit of failure. The test was the beginning of their restoration.

A religious tested by me had spent the first years of his religious life in studying subjects for which he was none too well prepared and for which he did not happen to have special ability or liking. During these years others were given the difficult questions to answer in class; others received all the words of approval; others basked in the pleasant sunshine of admiration. Finally a test showed him that he was equal to the best in ability to learn. I do not know the final outcome of this case; but the immediate result was an increase of confidence, hope, and determination that could not fail to be beneficial.

The causes that make children fail when they should not are too numerous to be more than mentioned here. Children fall short of what they might do because of physical handicaps; illness, under-nourishment, defective sight or hearing (a brilliant man of my acquaintance saw nothing that was written on the blackboard during his first eight years in school, and thought all human beings were made that way), insufficient sleep, motor defects, or periods of rapid growth. They fall short because they

work outside of school-hours; because they have to study at the corner of a kitchen table in a noisy tenement; because they are radio- or movie-mad; because they are in love; because they belong to a gang; because they have to tend a baby at home; because a panicky mother keeps them away from school if they look pale and sends them to bed if they are a bit flushed; because they do not get along with their teacher. They fall short because they are nervous, erratic, careless, devoid of ambition, frivolous, surly, disobedient, flippant, conceited, timid, hesitant, afraid to speak or too proud to speak, or because they have never suspected that they could do well if they tried. They fall short because of unfilled gaps in their academic history, or because they have not been taught how to study. They fall short because of smoking, or other worse habits.

On the other hand, there are always children of whom we expect too much. Surely every teacher who is sharp or sarcastic towards a delinquent child must in her heart excuse herself on the ground that the child could do better if he wished. Many punishments, words of reproof, and hours of detention after class would never have been imposed had the teacher learned through a test how great the limitations of the child really were. Then too children who merely *look* bright, or who have quick memories with little comprehension, or whose intelligence is good for the class they are in but poor for their age, or who create a favorable impression by a facile compliance with the teacher's wishes, are promoted or accelerated when they should not be. And finally, we can often determine by means of a test whether there is any hope of a pupil's doing well in a certain branch. I do not believe that any child with an I Q of less than 85 will succeed in Latin or algebra as they are now taught in the schools. To permit pupils to elect these studies when there is no possibility of advancement does harm to the pupils, the school, and the subject itself. And if we do allow backward pupils to take such studies, it is certainly helpful to know in advance that they will stand in need of special assistance.

It has been my constant experience that tests do the following things. They enable us to identify pupils who could do much better, and to discover what is holding them back. They prevent injustice to pupils of whom we might expect too much. They make it possible for us to put pupils—especially those who are just entering the school and with whom we are unfamiliar—in sections of approximately equal ability. They help us in deciding what subjects a pupil should elect. They give useful information when there is question of promotion or acceleration.

If a test confirms our own impressions, we can be quite certain that we are right. If, properly administered and repeated in case of doubt, it disagrees with us, it is probably we who are wrong. We have confused some other factor with that stark power to learn school subjects which a test measures.

AUSTIN G. SCHMIDT, S.J., PH.D.

Sociology

The Birth-Control Clinic

IT is reported that within the last two weeks, "birth-control clinics" have been publicly established in New York and Chicago. That similar clinics have been privately conducted for some years, not only in Chicago and New York but wherever sex-crazed reformers and conscienceless physicians could be found and organized into groups, is an open secret.

To discuss, even in broad outline, the disgusting practices which constitute birth-control, would serve no good purpose. I would take this occasion, however, again to recommend to all whose unpleasant duty necessitates a study of this revolting perversion, "Birth Control," by Halliday G. Sutherland, M.D. (Kenedy, New York. \$1.75), together with a recent pamphlet by the Rev. John M. Cooper, Ph.D., Associate Professor of Sociology at the Catholic University. (National Catholic Welfare Conference. \$0.25). In many respects, Dr. Cooper's pamphlet gives the best discussion of the subject which I have yet seen, and I know of nothing better for the inquiring non-Catholic social worker. I hope it will secure the circulation which the importance of the subject demands.

It is my present purpose to put aside detailed discussion and to note briefly, by way of statement, not of argument, that the law which stigmatizes artificial birth-control as mortally sinful, is not primarily an ecclesiastical law. The great precept which forbids this perversion is contained in the natural law, which law, in turn, is simply given clearer expression in the Divine and the ecclesiastical laws. Birth-control, then, is not wrong because it has been banned by an ecclesiastical pronouncement or by some human statute. It is something wrong in itself, independently of human or of ecclesiastical legislation. It is wrong as lying is wrong, or theft, or the wilful shedding of innocent blood, or, more specifically, as solitary vice is wrong. It follows, then, that no necessity, personal or communal, can ever, even in a single instance, excuse or tolerate it. No nation, no State, no Church can legitimize it. No circumstance can palliate it, or make it other than what it *de facto* is, a horrible perversion of a natural function, demoralizing the individuals who practise it, and, in its tendency, destructive of society.

Ill-informed Catholics and impatient non-Catholics occasionally ask whether it is not possible that at some future time the Church may not see fit to repeal the law forbidding artificial birth-control. It is not difficult to answer this question, often put in perfect good faith by non-Catholic sociologists and social workers. The answer is: *never*. Even if she would, the Church cannot abrogate the natural law, or dispense from it. She did not make that law; and she cannot modify or destroy it. Nor can God Himself, the Author of our nature, change a law which is the rational creature's participation in the eternal law. Therefore the present teaching of the Church, namely, that

every act which constitutes a deliberate perversion of the functions naturally terminating in procreation, is gravely sinful, admits neither exception nor change. To put the matter as clearly as I can, I will say that in the day when the Catholic Church exhorts her children to lie and to steal, and blesses the hand of the unnatural son who cuts the throat of his mother, and raises to her altars the brute who has violated the virginal purity of his own daughter—in that day will she to whom has been given the Divine commission to teach with authority, permit her children to use artificial methods of birth-control. But not before that day.

Social workers who, however well-meaning, are inclined to teach these methods to poor Catholics, should know that by so doing they separate these Catholics from what is the most powerful force for the promotion of morality and good order; their religion. For what appears to be a temporary economic gain, they sacrifice the most energetic element in right thinking and right living, a vital connection with religious belief and practise. Catholics guilty of these unnatural acts must promise to abandon them forthwith, if they wish to receive the Sacraments. If they will not, in all truth and sincerity, make this promise, they cannot be absolved.

What the social order sorely needs today is not new incitement to selfish indulgence, but more encouragement for restraint. We shall not build up that restraint by teaching a manner of indulgence which promises release from responsibility. It is easy to preach restraint; not always easy to practise it. But we dare not fall away from this ideal. Restraint, sacrifice, self-denial, pain, are the means by which worthwhile achievement is won. Honor, purity, uprightness, faithfulness to a friend, fidelity to a trust—all these may demand sacrifice. The heroes of our civilization are men and women who shed their blood rather than forsake a duty or deny a trust. You who read, as I who write, know that if we have ever lightened another's burden, or for ourselves taken one step nearer to the ideals which we cherish, it has not been through selfish indulgence but through the outpouring of generous self-denial. All too easily do we tend to shirk pain, sacrifice, responsibility. We cannot, with safety, sanction the teaching that mechanical or chemical devices which remove responsibility lead to virtue, even to economic virtue. -What shall be come of the carefully-guarded chastity of our sisters and our daughters in this new order? I do not question their honor, but I look with dread upon a world in which the most powerful of animal passions has been unleashed. What, too, shall become of the sacredness of the relationship between husband and wife, when marital love is made contingent upon drugs, chemicals and rude physical devices?

These are questions which are not answered by assuring me that I have a diseased mind.

Yet, as a Catholic, I have an abiding faith that Almighty God will not suffer His children to lie under burdens that

are too heavy for them to bear. I believe, with all my heart, that when two of His children take each other in holy wedlock, He will not abandon them if they do His will in this present time, and to His all-merciful care commit the future. Dr. Sutherland quotes the following communing, taken from a letter written by a clergyman, who though poor, brought up to positions of usefulness and trust, a family of sixteen children:

But the thought—I cannot provide for these! Take care, the anxiety of your affection does not unhinge that confidence with which the Christian ought to repose upon the wise and good providence of God. Is the arm of the Lord shortened that He cannot help? Is His ear heavy that He cannot hear? . . . Do what you can; leave the rest to God. Let them be good and fear the Lord, and keep His commandments, and He will provide for them in His own way and in His own time. Why, then, wilt thou be cast down, O my soul; why disquieted within me? Trust thou in the Lord!

It is saddening to note that the prime movers in the establishment of these clinics are women. Can they not realize that thus they induce men to regard them not as equals, not as help-meets, not as beings whom they revere and cherish and truly love, but to class them with the pitiable *peripatetica* of the midnight streets, as base instruments fit only to minister to brutal lust?

PAUL L. BLAKELY, S.J.

Note and Comment

Aquinas Institute
for Rochester

ROCHESTER will have a new Catholic high school to accommodate 1,000 students, and hints are thrown out of the possibility also of a Catholic college in that city. All this is the result of a ten days' campaign for \$650,000, which in reality brought in the generous sum of \$920,000. The movement was organized by Bishop Hickey and confined in its appeal to the churches of Rochester and Monroe county. Aquinas Institute, as the school is to be named, will be architecturally designed to lend a new attraction to the pleasant city of Rochester.

Lay Apostolate
An Apostle of the

DR. R. WILLMAN is vigorously continuing his "lay propaganda for the Catholic press," to which his quarterly folders, the *Lay Apostolate*, are devoted. He says:

Lay Apostolate is an inspiring word, one of the most attractive in the Christian vocabulary. The lay apostolate is in the Church what the function of the soldier is in the nation. The soldier adds something to ordinary citizenship; he lifts it to the plane of the heroic.

The lay apostle is more than the ordinary Catholic, who confines himself to the fulfilment of routine duties and derives smug satisfaction from his narrow life. The lay apostle stands on the battle line.

Without being offensively aggressive, he belongs to the militant

type. He is committed to the defense of the most precious treasure of the Church: its liberty, its independence, its sacred rights. He works to make articulate in public life the ideals of Christianity. He holds aloft the torch of truth that it may also guide the footsteps of others. He is allowed to share in the sublime mission of the priest and to help in the winning of men for Christ and in saving them from eternal ruin. In him the grace of the Sacrament of Confirmation has become active and energizes in a richer and fuller manner.

Orders are already being received by him for the 1924 Press Sunday number which is furnished at sixty cents per hundred or \$5.75 per 1,000 copies. Address: The Lay Apostolate, 201 North Eleventh St., St. Joseph, Mo.

Catholic Martyrs Write
from Russian Prisons

THE following letters written by Catholic priests from their Russian prisons have been placed at our disposal. The first given here was written October 25, and the writer says:

I have just received your letter dated April 25. Our other colleagues who were in the same house with us are now transferred to Iaroslavl [a town in the middle of Russia]. We are alone in the old prison, but the Archbishop is quite alone in the big house. Yesterday they requisitioned our blankets, saying that "it is a bourgeois leaning" to have such things. It is cold and we have hardly any covering except the dirty rags of the house. However: "All for God!"

In the second instance we find that books and writing materials were allowed, but scarcely any visitors.

... Our most precious privilege is to realize we are doing something for God's work even here in prison. All through this period of apparent darkness God has never left us. We are firmly convinced that His Will brought all these things to pass to His greater Glory.

There are moments, nevertheless, when we do feel what a nightmare the months just passed have been, and no one will ever understand, but it is the human weakness in us. We know nothing about the future. I have little to tell you about our daily life. We live in a small room *en deux*, I and Father E. We pray, read and write. Some of us are in good health. But we know nothing about the others. We are only five here [out of nineteen]. God's will be done in all, but I pray to God every day that He may enable us, in His own good time and by means chosen by Him, to work more and more for Him and His dear people.

Another communication, coming from Petrograd through Warsaw, states:

Archbishop Cieplack's health rapidly failing. At times loses all power of thinking, due to isolation. Has been ill and left without any attendance (scurvy). There are reasons to fear, in case imprisonment lasts much longer, he will lose his mind like Father Eismont and another Father of late.

So in our own twentieth century the annals of the martyrs are still benignly written in the Church of God.

Cardinal Schulte Appeals
for Starving Germany

ONE of the most pitiful letters we have ever read is that of Cardinal Schulte of Cologne directed to Catholics in foreign lands. Politics, whether domestic or international, have no connection with his appeal. Only

the "gruesome starvation" among the millions of his archdiocese on the Rhine and in the Ruhr, he says, could impel him to make this petition.

My heart bleeds and breaks at the misery of the people which my ears must daily hear and my eyes behold. Everywhere on my pastoral visitations priests and public officials come to me, wringing their hands and imploring me to use all available means that may still avert, even though in the last hour, the seemingly inevitable catastrophe of a bloody period of terror, a vast dying of the hungering, freezing, embittered, despairing population, especially of the weak and sick, of the mothers and children.

There is question, "without exaggeration," of millions of human lives. "For the love of the crucified Saviour" he begs us to follow the example of Christian charity set by the Holy Father in his recent donation of 150,000 lire. In his letter accompanying the gift, Pope Pius XI writes:

The fact that We send such proof of Our love demonstrates to Our common children that Our love for them has not only not diminished, but that We bitterly regret all your suffering and grief, that We implore God to grant you consolation and relief in your sorrow and, if possible, to put an end to it.

Acknowledging the "deep debt of gratitude" Germany already owes to Catholic love in foreign countries, Cardinal Schulte beseeches us: "In Christ's name do not forsake us now when the need is at its greatest and ruin must else be inevitable." AMERICA will gladly forward the money sent in answer to this appealing cry that we "bring help at once to the Catholic Rhineland and its suffering population before it is too late."

Higher Catholic
Education Free

THE notice sent out through the N. C. W. C. News Service: "St. Louis Jesuits to teach 2,000 free students," will be of wide interest in educational circles. Of the students to be educated without charge 1,000 will be accommodated in the high school department and another 1,000 in the college proper. No general appeal is to be made for the necessary funds, since a number of progressive citizens have already interested themselves in the plan which will require about \$350,000. The project is made feasible by the new George H. Backer Memorial High School, a \$500,000 building to be opened in the near future by St. Louis University. Referring to the need of Catholic leadership drawn from the most capable elements of our Catholic population, irrespective of their financial condition, Father Robison, President of St. Louis University, said:

It has long been the ambition of St. Louis University to aid in this great work by making our high school and college free to all who are qualified to take advantage of the opportunity these schools offer, and now the plan has been formulated which should bring about this condition within the next few years.

The fact that members of the Society of Jesus, who as trained educators, will staff these institutions, "receive only their bare living expenses and no pay for their services," makes possible such a venture, their free services being the equivalent of the annual interest on millions of dollars.